This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

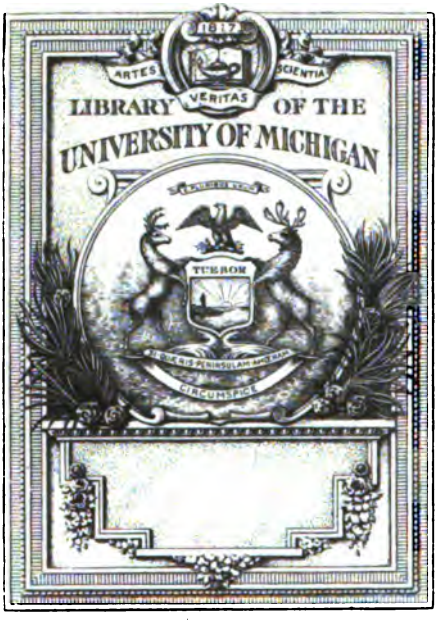
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


1817
ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
TUEBOR
CIRCUMSPICE

DS
709
.T583

ARÀCHI TAÏIDZI.

Published by Longman & Co.ª Paternoster Row

UNIV. OF

TRAVELS

OF THE

RUSSIAN MISSION

THROUGH

MONGOLIA TO CHINA,

AND RESIDENCE IN PEKING,

IN THE YEARS 1820–1821.

Egor [illegible] Timkovskii

BY GEORGE TIMKOWSKI.

WITH CORRECTIONS AND NOTES BY

JULIUS VON KLAPROTH.

ILLUSTRATED BY MAPS, PLATES, &c. &c.

IN TWO VOLUMES.

VOL. I.

LONDON:

PRINTED FOR

LONGMAN, REES, ORME, BROWN, AND GREEN,

PATERNOSTER-ROW.

1827.

DS
709
.T583

LONDON:
Printed by A. & R. Spottiswoode,
New-Street-Square.

TRANSLATOR'S PREFACE.

THE reader who was not previously aware of the fact, will probably be surprised at learning, that the Russian Government has had, for this century past, a regularly established religious and scientific Mission at Peking, not merely tolerated, or connived at by the Chinese Government, but openly existing under the sanction of a formal treaty. This being premised, it is natural to inquire what advantages literature and science have derived from the Russians having thus possessed, for a hundred years, an opportunity which no other Christian nation has enjoyed, and which, if allowed to natives of England, France, or Germany, would most probably have long since made us fully acquainted with every thing relative to the history, the institutions, the government, &c. of this great empire, and its extensive dependencies? To this no satisfactory answer can be given. So far as we have been able to ascertain, none of the mem-

26 4

bers of any of these successive Missions, each of which remains ten years at least at Peking, have ever published any thing on the subject of China, even in the Russian language. Only Lawrence Lange, who accompanied the Mission that went to Peking in 1727, did keep a journal, which was published by the celebrated Pallas, in his *Nordische Beiträge;* but, as M. Klaproth says, it has never appeared in any language but the German. If any valuable information has really been gathered by the members of those Missions, it seems that the Russian Government, if it has not prevented, has at least done nothing to promote the publication of it. Mr. Timkowski is, therefore, justly entitled to the thanks of the learned world, for the variety of novel and interesting information which he collected on his journey through Mongolia to Peking and back, and during his stay in the Chinese capital. We learn with pleasure, that his Excellency Count Nesselrode, on the representation of M. Rodofinikin, director of the Asiatic department of the ministry for foreign affairs, had obtained for him the patronage of the Emperor Alexander, in the publication of his journal. Let us hope, therefore, that the Russian Government will be induced to make farther use of the opportunity which it exclusively possesses, to gratify the just expectations of the enlightened public in all parts of Europe.

The Russian author, writing for his own countrymen, who are less acquainted with China than other European nations, has incorporated with his work numerous extracts from English and French publications, which it seemed wholly superfluous to insert in our translation, and it has been decided to follow, in this respect, the French translation, which has had the advantage of being revised by that profound oriental scholar, Mr. J. Von Klaproth, who has enriched it with many interesting notes, and a valuable appendix, which we have also added to the English translation.

In the difficult task of accommodating Asiatic proper names to European pronunciation, the Translator has again to acknowledge his obligations to M. Klaproth. Excepting those cases in which he could find the orthography tolerably settled by English writers*, he has adhered as strictly as possible to that of the French translation. Nor will this, on the whole, make so great a difference as might be at first imagined, our vowels having in fact *occasionally* the same pro-

* How great the discrepancy is, may be inferred from the fact, that the name of the great Tartar conqueror is variously written Gengis Khan, Jenghiz, Genghis, Zengis Zingis, in the Edinburgh Gazetteer, and the Encyclopædia Britannica; not to mention Tchinghiz Zinghiz, &c. to be met with in other publications. — H. L.

nunciation as they have *generally* in French. Where proper names indeed are so much more frequently met with in books than in conversation, it would be highly desirable if they could be written precisely in the same manner in all the languages of Europe, as there would then be no difficulty in recognizing them whenever they were met with. Thus as the diphthong *ou* is of extremely frequent occurrence in the names of places, it has been every where retained, in preference to the substitution of *oo*, especially as it is also pronounced in the same manner in many English words, as *through*, *you*, &c.

With respect to the translation, it does not seem requisite to say any thing more, than that care has been taken to render it as faithful as possible, without attempting to add any adventitious ornaments of style, which are hardly compatible with the simplicity of a diary, and to which the original makes no pretension.

H. E. Lloyd.

CONTENTS

OF

THE FIRST VOLUME.

CHAPTER I.

ESTABLISHMENT of a Russian Ecclesiastical Mission at Peking. — Its object. — Persons of whom it is composed. — Preparations for the journey - - Page 1

CHAP. II.

Departure of the Mission from Kiakhta for Mongolia. — Journey to Ourga, the capital of the country of the Kalkas - - - - - - - 10

CHAP. III.

Stay of the Mission at Ourga. — The Viceroy of Mongolia. — The Koutouktou, or living divinity of the Mongols. — Ceremonies which take place at his installation. — Observations on the last Russian and English Embassies to China - - - - - 79

CHAP. IV.

Continuation of the Journey to the southern frontier of the country of the Kalkas. — The great Desert of Gobi, or Sha mo - - - - - - 138

CHAP. V.

Journey through the territory of the Sounite Mongols. — Some particulars respecting the Kirghise. — Mongol traditions relating to Bogdo Ghessur khan - Page 209

CHAP. VI.

Journey through the territory of the Tsakhars to the fortress of Kalgan, situated in the great wall of China 255

CHAP. VII.

Arrival at Kalgan, and stay in that town - - 276

CHAP. VIII.

Journey from Kalgan to Peking. — Entry into the capital of the Chinese empire. — Arrival at the Russian house - - - - - - 290

CHAP. IX.

Journal of the residence of the Mission at Peking during the month of December. — Some particulars of the life of the minister Soung ta jin. — Sacrifice to Heaven, offered by the Emperor. — Dress of the Chinese. — Laws. — Interview with the Catholic Missionaries. — State of Christianity in China. — Severe cold - 320

CHAP. X.

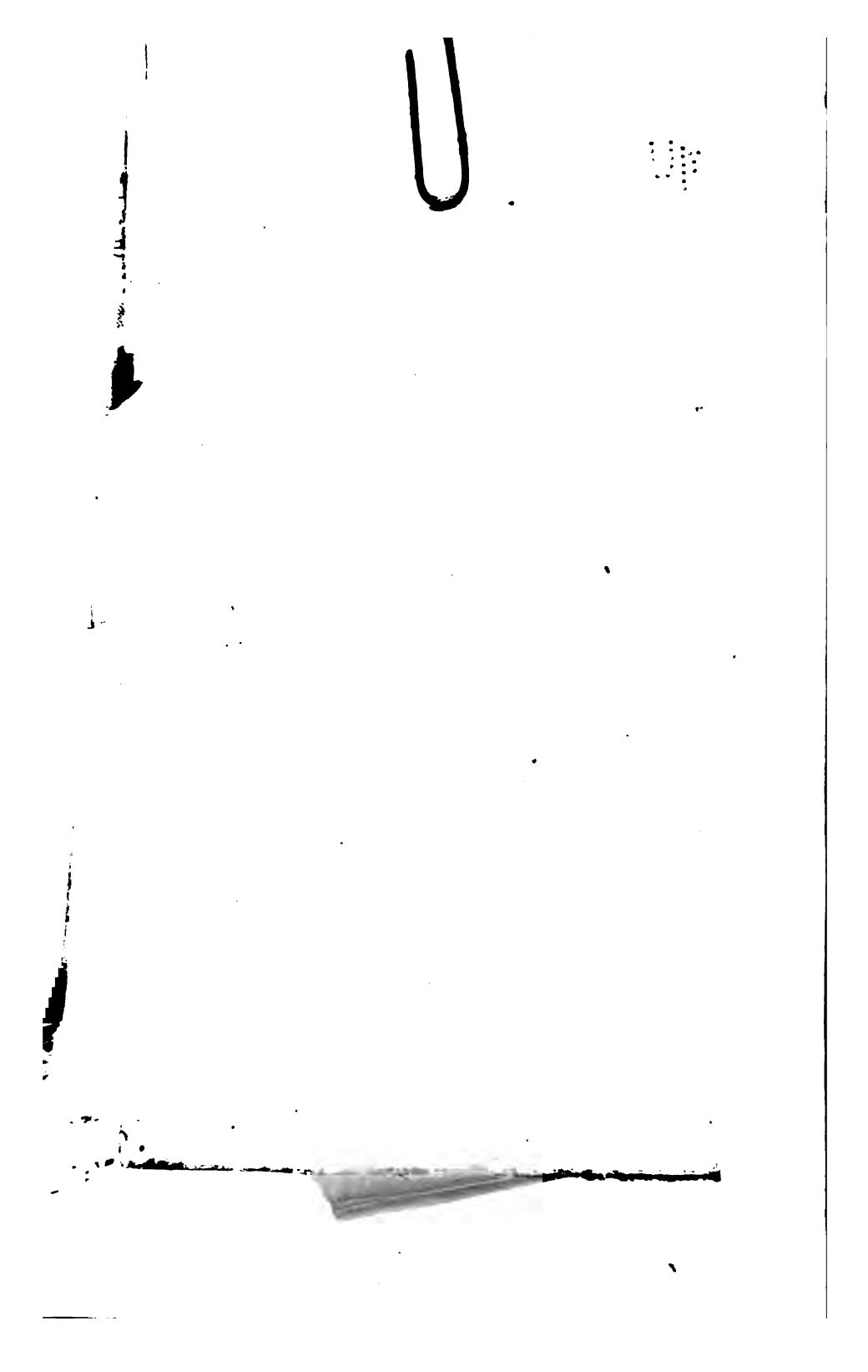
Description of Eastern or Chinese Turkestan, and of Little Bucharia - - - - - 375

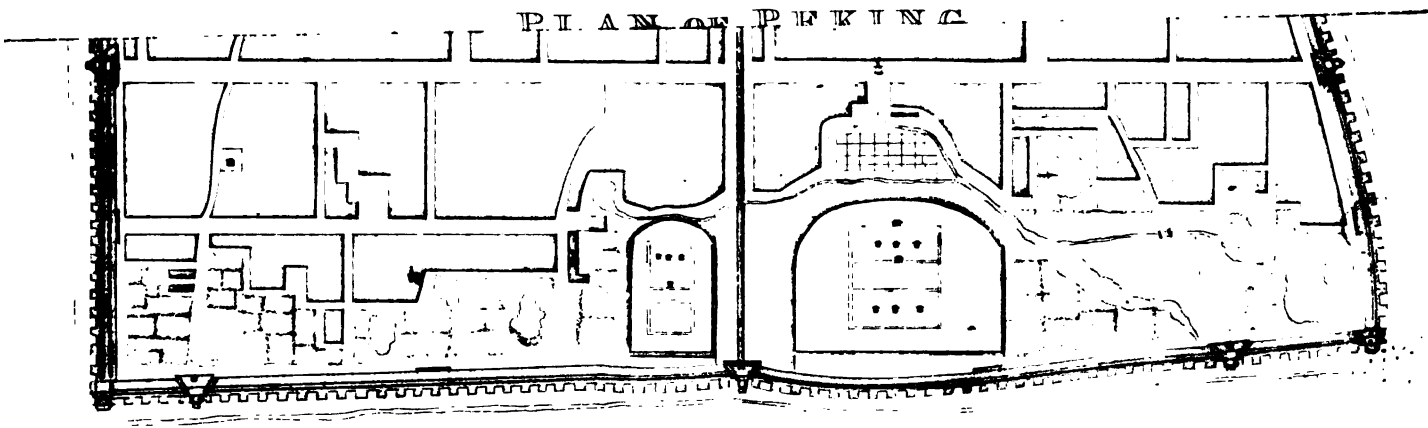
CHAP. XI.

Description of the country of the Soungarians, now subject to China - - - - Page 428

CHAP. XII.

Description of Tibet - - - - 441





40 Wersts (26⅔ English Miles) in circumference.

Published by Longman, Rees, Orme, Brown & Green, London, 1826.

JOURNEY TO PEKING,

THROUGH

MONGOLIA.

CHAPTER I.

ESTABLISHMENT OF AN ECCLESIASTICAL MISSION AT PEKING — ITS OBJECT — PERSONS OF WHOM IT IS COMPOSED. — PREPARATIONS FOR THE JOURNEY.

On the 14th of June, 1728, a treaty of peace was concluded between Count Vladislawitsch, Russian Ambassador Extraordinary, and the Ministers of China. The fifth article is in the following terms :—

"The Russians shall henceforth occupy at Peking the kouan or court which they now inhabit. According to the desire of the Russian Ambassador, a church shall be built with the assistance of the Chinese government. The priest who now resides there, and the three others who are expected, shall live in the kouan above mentioned. These three priests shall be attached to the same church, and re-

ceive the same provisions as the present priest. The Russians shall be permitted to worship their God according to the rites of their religion. Four young students, and two of a more advanced age, acquainted with the Russian and Latin languages, shall also be received into this house, the Ambassador wishing to leave them at Peking, to learn the languages of the country. They shall be maintained at the expence of the Emperor, and shall be at liberty to return to their own country as soon as they have finished their studies."

According to this treaty, the Russian Mission, composed of six ecclesiastical and four lay members, fixed its abode at Peking; the first do duty alternately in the Convent of Candlemas, and the Church of the Assumption, situated in the same quarter of the city, and originally inhabited by the Russians, whom the Chinese government caused to be removed hither in 1685, after the destruction of Albazin, a Russian fortress, which had been built on the banks of the Amour. The lay members are young men, who are obliged to study the Mantchoo and Chinese languages, and to acquire an accurate knowledge of China. They all reside in the kouan, a vast building, part of which, known by the name of the Court of the Embassy, is kept in repair by the Chinese government, and the other, containing the convent, by Russia.

The regular abode of the Mission at Peking, is fixed at ten years; at the expiration of which time it is relieved by another; but the correspondence of the Russian Ministry of Foreign Affairs, in the name of the Directing Senate, with the tribunal at Peking, is subject to so many delays, that the abode of the Missionaries is protracted to a longer period.

Conformably to the fifth article of the treaty, a new Mission left Saint Petersburg in 1819, to relieve the one which had been at Peking since the 10th of January, 1808. It arrived at Irkoutsk in February, 1820, and on the 1st of July at the fortress of Troitsko Sauskaia, better known by the name of Kiakhta, and held itself in readiness to pass the frontiers in a month.

Mr. Speransky, Governor-General of Siberia, gave notice of it in May to the two Chinese chiefs, that is to say, the kioun-vang, prince of the second rank; and the amban, or adjunct of this prince, who reside at Ourga, or the Mongol town situated 260 wersts to the south of Kiakhta.* The new Mission was composed of an archimandrite, who was at the head of it,

* This town is known among the Mongols by the name of Kouren: Ourga, or Œrgué, means, in their language, the habitation of a person of distinction. Kourē is the name of an enclosed place. These two denominations are chiefly applied to the residence of the Koutouktou, the high priest of the Mongols.

five other ecclesiastics of an inferior rank, and four young men from twenty-two to twenty-seven years of age. The maintenance of the Mission annually costs the Chinese government above 1000 rubles, and 9000 pounds of rice; and the Russian government 16,250 silver rubles; of this last sum, 1000 rubles are set apart for the maintenance and instruction of the young Albazins * who live at Peking.

I was appointed to accompany the new Mission from Kiakhta to Peking, and to bring back the one which had resided there ever since the year 1808. I had under me an inspector of the baggage, a Mongol and a Mantchoo interpreter, and a detachment of thirty cossacks. The latter escorted the baggage. The instant the Mission passed the frontiers of the Russian territory, it was under the protection of the Chinese government.

Ten covered carts, each drawn by three horses, had been made at Irkoutsk, to convey the members of the Mission. From Kiakhta to Kalgan, the baggage was carried by camels, some of which were purchased and some furnished by the Bouriats. We had also, 20 spare camels, 150 horses, and 28 oxen. Such of our effects as were liable to injury were removed in small carts drawn by one horse.

* They are the descendants of the cossacks of Albazin.

We have already said, that the Mission had commenced its preparations to leave Russia in the month of July, in order to avoid the inconveniences, inseparable from a journey in the dry season, across the cold and arid steppes of Mongolia, especially the Desert of Gobi. The Chinese conductors did not arrive till the 27th of August at the Maimatchin, or trading village opposite Kiakhta, close to the frontier, and four wersts from Troitsko Sauskaia. I went the same day to the Maitmatchin, to make arrangements with the officers from Peking respecting our journey. Our Chinese conductors were first, an inspector called Tchhing, who was bitkechi, or secretary of the seventh class *; to whom they improperly gave the name of galaï da. † Tchhing lao yé (lao yé signifies Sir), was about sixty years of age; he wore on his cap, but only when out of the capital, a button of a white opake stone, which gave him the rank of a Mandarin of the sixth class. He was accom-

* Military and civil ranks in China are divided into seven classes, each subdivided into two, senior and junior.

† The *galaï da*, who must not be confounded with the *galaï amban*, are the colleagues of the *oukeri da*. They have different occupations: some inhabit the frontier towns, where they have the inspection of the artillery and arsenals; others are appointed to superintend the affairs of the Nomade tribes who are under the Chinese government. These galai da are either of the 1st division of the fourth, or of the same division of the fifth class. Thus they have the rank of Major or Captain. — KLAPROTH.

panied by Tchakdour, a Mongol interpreter, a young man who spoke Chinese perfectly, and two nerbas, or servants, a father and son; secondly, Ourgentai, boschko * or sergeant-major, forty-seven years of age; when not in the capital, he wears on his cap a gilt button, which belongs to the Chinese officers of the seventh class, and was also attended by a nerba. The dzargoutchi † had sent us word by a dealer in rhubarb from Bucharia or Turkestan ‡, that this boschko was addicted to drinking.

We had also some Kalkas Mongols with us: namely, Idam-Dzap, toussoulaktchi of the

* When Chinese functionaries pass the great wall on Government business, they have the privilege of wearing upon their caps a button, which gives them the highest rank of the following class.

† The title of a Chinese officer who resides at the Maimatchin. He is appointed by the council of foreign affairs, and has the superintendence of every thing relating to the frontier, and to trade. He is assisted by a boschko. They hold their situation for three years.

‡ The second denomination is more correct than the first; for the inhabitants of the country, known in Europe by the name of Little Bucharia, call themselves Turks. They speak the Turkish language, and profess the Mahometan religion. It is the same with the other people of Asia, who inhabit the countries which extend northwards to the Russian frontiers, westwards to the Caspian Sea, and southwards to Afghanistan. It would be more proper to give to all these countries, the greater part of which is inhabited by the descendants of the Turks, the general name of Turkestan, dividing it in the following manner: 1st, Northern or Russian Turkestan, comprehending in it the three hordes of the Kirghis nation. 2dly, Southern Turkestan, inhabited by

second division of the second class, a cheerful old man of sixty-five; he wore on his cap a button of cut coral. He had been several times to Irkoutsk, having accompanied the Russian Missions through the whole territory of the Kalkas, in 1794 and 1795, and also in 1807 and 1808. He was accompanied by a youth, Tsebek dordji, one of the body-guard of a Mongol prince, of the fifth class.

After having passed about two hours with the dzargoutchi, we returned to Troitsko Sauskaia.

There still remained an important affair to be settled. It was necessary for us to make some presents to our conductors, in order to induce them to provide the Mission without delay with jourts or kibitkis, which are tents made of felt, and with other necessaries, indispensable on so long a journey, at such an advanced season of the year.

Having some acquaintance with the taste of these Asiatics, I sent the following day, —

To the bitketchi, eight arsheens of black cloth, ten fox-skins, nine goat-skins, red and green, a canteen with tea-things, and a pretty considerable quantity of sugar, rum, wine, and brandy.

---

the Khivans, Turcomans, and Karakalpacks, and including also Great Bucharia, Kokand, Tashkent. 3dly, Eastern Turkestan, comprising Little Bucharia, which is subject to China.

To the boschko, five arsheens of black cloth, six of black plush, ten red and green goat-skins, liqueurs and confectionery.

To the toussoulaktchi, five fox-skins, six arsheens of plush, seven red and green goat-skins, an officer's sabre, liqueurs and confectionery.

On the 29th of August, at noon, the conductors of the Mission, accompanied by all their people, by the dzargoutchi, and by a detachment of Mongols, armed with bows and arrows, arrived at Troitsko Sauskaia. Many paid a visit to me, as well as to the chief of the Mission, and the Counsellor of the Chancery of the frontier.

I made a present of two fox-skins, and four black goat-skins, to the Turkestan merchant, as an acknowledgement for his having served us as Chinese interpreter, in our interviews with the dzargoutchi, the bitketchi, and the boschko. The two last could not speak either Mongol or Mantchoo. I also gave two black goat-skins to Tsebek Dordji, the relation of the toussoulaktchi, and a piece of black Silesian cloth to the servants of the bitketchi and the boschko. In this part of Asia, (whether it is the same in other parts of it, I do not know,) almost every word addressed to people whose services you require, must be enforced by palpable proofs of gratitude, to make any impression on them.

On the 30th of August, the Fête, or Saint's Day of His Majesty, the Emperor Alexander, was celebrated by a Te Deum chanted in the church at Kiakhta. This was followed by an entertainment given by the Counsellor of the Chancery, Commissioner of the frontier, and at which the dzargentchi of the Maimatchin, the boschko, the principal Chinese merchants, and the conductors of the Mission were present. Toasts were drunk to the health of the Emperor of Russia, and of the Emperor of China, and to an eternal friendship between the two empires. These toasts were accompanied by salutes of artillery, and the ringing of the bells; the soldiers of the garrison in parade, made the air resound with their songs. The joy and frankness that prevailed in this little file, made a lasting impression on the minds of our foreign guests.

CHAP. II.

DEPARTURE OF THE NEW MISSION FROM RUSSIA.—JOURNEY TO OURGA.

AFTER having made all our previous arrangements, the Mission set out on the 31st of August for Peking.

At ten in the morning our baggage left Troitsko Sauskaia. The members of the Mission went next in the carriages of the Director of the Customs, and of the Counsellor of the Chancery, who accompanied us with an escort of cossacks. We were followed by the civil officers, and the inhabitants of the place. As soon as we arrived at Kiakhta, we all went to the church, and then to the house of a gentleman who entertained us in the name of the merchants of the town. During this time our baggage, escorted by Mr. Ostrovsky, the commandant of Troitsko Sauskaia, preceded us to the first station, about seven wersts from Kiakhta. After dinner we again went to return thanks to God, before quitting our own country; then, accompanied by the clergy of Kiakhta,

bearing crucifixes, we arrived at the frontier line, the church bells ringing all the time. Notwithstanding the rain, curiosity had drawn together a great number of Russians and Chinese. At six o'clock in the evening, after we had stopped some time at the house of the dzargoutchi, we entered the Chinese Empire, accompanied by the Director of the Customs, and the Counsellor of the Chancery. When we reached the tents which the Chinese had erected, at the distance of about three wersts, the dzargoutchi regaled us with tea; we then took leave of our countrymen, and, though it rained very hard, commenced our journey. A detachment of twenty Mongol horsemen composed our vanguard; it was commanded by a dzanguin, who wore on his cap an opaque white button, which gave him the rank of cornet; he was accompanied by a koundoui (a Mongol sergeant-major), who had a brass button on his cap.

The bitketchi and the boschko, followed this detachment in a Chinese chaise *, *i. e.* covered two-wheeled cart, having a little window on each side; it was driven by two postillions, riding abreast. Then came two other carriages, with the members of the Mission, drawn by Chinese post horses; the inspector of the baggage, the

* They travelled in this chaise, which an officer of Ourga had lent them, from Ourga to Kiakhta, and back again; afterwards they rode on horseback.

interpreter, and myself, followed on horseback, accompanied by ten cossacks. The toussoulaktchi Idam did not quit us during the whole of the journey.

At seven o'clock, having proceeded about four wersts, we halted. There were four tents * prepared for us; one was for the clergy, another for the students, the third for me and my suite, and the fourth for the cossacks. Our baggage was already arrived; the horses and oxen were grazing; as for the camels, they were prepared for the journey, by depriving them of meat and drink for twelve days. The horses which had carried the baggage, were kept without food during the night, in order to strengthen them, according to the custom of the Mongols, and the inhabitants of Siberia.

The dzanguin, and the koundoui, who had accompanied us from the frontier, were now to return to Kiakhta. When they came to me to inform me of their departure, and to wish us a happy journey, each of them was presented, according to custom, with a black goat-skin. Presents are made only to persons of distinction. We supped at ten o'clock with the chief of the Mission.

* Such a tent (made of felt,) called in Russian *jourta* or *kibitka*, is in Mongol called *gher*; several tents together, forming a kind of village or station, are called *ourto*. *Oulous*, or *olos*, signifies in Mongol, empire, people; *ordo*, a château, or imperial palace.

We encamped in a place called Ghilan-nor (White Lake). It is a vast plain, abounding in pasturages, which extends to the south of Kiakhta, to the distance of ten wersts, and from east to west, as far as the Russian part of Kiran. To the east of our station were two lakes, on the borders of which the dzargoutchi of Maimatchin resides during summer, to enjoy the pleasures of riding and hunting.

September 1st. — At sunrise, we heard on all sides the bellowing of the oxen and camels. Large herds were feeding here and there; horses ranging at liberty; smoke rose from the tents in various parts of the plain. This picture of the Nomade life, so novel to us, called to our minds the happy ages of the patriarchs. Some Mongols, belonging to the Chinese frontier-guard, whom the Chinese merchants hinder from trading at Kiakhta, came to offer us camels for sale. I refused their proposals in hopes of obtaining better at Ourga.

We prepared to set out early; but much time was spent before they had caught the horses, and loaded the camels, which were very wild; one of our horses galloped off to the frontier, at full speed, so that neither the cossacks nor the Mongols were able to overtake it.

At last we commenced our journey, preceded by our baggage, camels, and carts, which was the order observed during the whole way to

Peking. The members of the Mission were in their own carriages; the horses followed slowly, that they might not be too much fatigued. The oxen were left in charge of a Mongol, with five soldiers under him; during the night three cossacks kept watch by turns. That I might be able to superintend every thing, I resolved to travel all the way to Peking on horseback; I had under me the inspector of the baggage, the interpreter, and a cossack. Our Chinese guides had left us early in the morning.

We proceeded by the Summer Post Road, which goes due south from Kiakhta to Ourga. The preceding Missions, in order to avoid the mountains, had taken the western route, that is to say, on the right bank of the Orkhon, which falls into the Selinga. It was by this road, which is longer than the first, that the last Russian Embassy went to Peking.

After leaving this station, we crossed the low lands, through which the Boro, a little muddy river, flows.

It was there, that, in the autumn of 1727, Count Vladislawitsch had warm disputes with the Mantchoo ministers, relative to the demarcation of the frontiers, to the deserters of both countries, to the ambassadors, &c.

Count Vladislawitsch was sent by Catherine I., who desired to carry into execution the projects of Peter the Great. On the 21st of October, in

the same year, he concluded a treaty of peace between Russia and China, which was ratified on the 14th of June, 1728; and which still subsists. This treaty opened to us the road to the capital of the Chinese empire, which is almost inaccessible to the other nations of Europe.

The summer having been very wet, the plain was covered with water, and extremely marshy; after having proceeded three wersts, we came to a more elevated spot, from whence we could still see Kiakhta: the church, the houses of our friends, and other objects familiar to us, were the last that reminded us of our country, leaving us the agreeable hope that we should one day see them again.

We continued to travel southward, crossing on this eminence a little forest of birch and pines. No corn-fields were to be seen, but a plain covered with rich herbage, in consequence of the rain and the fertility of the soil. The road being sandy, was full of deep ruts.

At a distance before us, we saw Mount Koukou-niron, or the Blue Mountain, which may be seen from Troitsko Sauskaia, and further to the east Mount Barsoutchi. This last was so named by a man whom we met, and whose red dress and yellow cap showed him to be an ecclesiastic. In Mongolia and China, who ever wears yellow is considered as sacred: a man clothed in that colour, needs no defence, and is respected

wherever he appears. Red and yellow are the colours fixed by the law, for the dress of the priests of the faith of Boudha. The head being shaved is the distinction of a Lama. The Mongols give this name to priests of all classes; whereas the Kalmucks, who are of the same religion, apply it only to those of the first class. The general denomination of priests is khoubarak or khouvarak. The name Lama, is said to be Tibetan, and signifies, mother of souls (Spiritual Mother); for persons who devote themselves to that profession, ought to love all souls, to love and to protect every living creature, to contribute to the happiness of each, by their prayers and instructions with the fervour of a mother, who studies the welfare of her children. This important duty, the performance of which is so pleasing to feeling hearts, unfortunately gives way, but too often, to worldly interests: ambition and cupidity, as we shall see in the sequel, almost always prevail over the beneficent obligations, imposed on the priests of Boudha.

After having gone four wersts through a thick forest, we entered a large and verdant plain, situated between perpendicular rocks, and watered by the little river Ibitsyk, which in its course from south-west to north-east, receives the Kangai, and on the left side joins the Kiran, which falls into the Tchikoi. These two rivers run along the Russian fron-

tiers to the east of Kiakhta. The Kangai takes its name from the mountain where it rises, which is the retreat of great numbers of wild beasts.

The Koundoui of this new station, which is situated on the right bank of the Ibitsyk, came to meet us, and complimented us in the fashion of the horsemen of the steppe; as he approached me he alighted, bent his left knee, set his right arm a-kimbo, and touched the elbow with his left hand, exclaiming *Amour!* which means peace, tranquillity. He then mounted his horse, and conducted us by a ford, over the river to the tents, where the Mission arrived at four in the afternoon, having travelled five-and twenty wersts from Ghilannor. The baggage came two hours later; the weather was very dry and warm the whole day.

A great number of people had collected round our station to see us, though the Russians must have been well known to them, both from the vicinity of Kiakhta, and the frequency of the Russian couriers going to Ourga.

A lama having remarked that one of our camels was lame, proposed to purchase it of us for five lan* in silver (about forty roubles or

* A lan (liang) is a Chinese weight, containing about 8¾ zolotnicks; the value of two roubles in silver. In the whole Chinese empire they make no use of gold or silver coin; they have some pieces of brass called *tsian*, and in Mongol

francs), though the price of a camel was 150 roubles: this was the first specimen we had of the honesty of the lamas.

The day was concluded by a cheerful supper which I gave to our Mongol conductors, and which was honored with the presence of the archimandrite.

After my company had retired to their tents, which were about fifty paces from mine, I was visited by several Mongols. I distributed bread and meat among them, and they withdrew much pleased, raising the presents which they had received to their foreheads, as a sign of gratitude. We observed that they were very fond of bread.

September 2d.—During the night, Reaumur's thermometer was at three degrees below zero. In the valleys, surrounded by high mountains, the air is always cold. From Kiakhta, which is situated at a great elevation, we continued to ascend * to the desert of Gobi, of which we were sensible by the increasing cold of the

---

tchos, of which the inhabitants of Siberia make tchok and tchek: they are of less value than a copec. A kind of notes are in circulation among private persons.

* According to the observations of learned men, who have travelled in Siberia, lake Baïkal is 1715 feet above the level of the sea, Selinghinsk, 1779 feet, and Kiakhta 2400 feet: consequently higher than all the towns of the Harz and the Swiss Alps.

atmosphere. Mr. Struve *, who, on the 20th of December, 1805, was in the northern part of the country of the Kalkas, informs us, that when he was nineteen wersts from Kiakhta, the elevated position of that part of Mongolia, obliged him to drink large quantities of warm tea, which, however, had no ill effect on his health.

The following day the toussoulaktchi sent his nephew to me and the archimandrite, to inquire after our health; during the whole of our journey he continued to pay us this mark of attention. We here parted with the commandant of Troitsko-Sauskaia, the twenty cossacks who accompanied him, and the two Chinese mandarins from Kiakhta. To the first of these I gave a small looking-glass and a sabre, and to the other a looking-glass and a black goat-skin. The sabre was a very agreeable present; the

* In the original Russian, instead of the name of Mr. Struve, we find that of Dr. H. There were in the embassy of Count Golowkin only two persons employed in the medical department whose names began with H; both are persons of sense, incapable of having written the absurd journal printed in the Ephemerides of Weimar. The true author of this miserable work, which contains only extracts from the geographical dictionaries of Russia, interlarded with foolish remarks, was the late Mr. Struve, who accompanied the embassy as Latin translator. This poor man, who, in his life-time was a little cracked, was, however, cunning enough to hoax the learned editors of the Ephemerides of Weimar, with his pretended journal, in which we find the description of a subterraneous fortress. — Kl.

Mongols, in general, use a great cutlass, like those of our hunters.

Our sailcloth-tents were quite useless, as the tissue was very coarse, and it was not possible to make a fire in them. Having no kibitkas, which are so convenient for persons crossing the steppes, and neither time nor means to procure either water or fuel*, we were sometimes obliged, from the habitual indolence of our Chinese conductors, to have recourse to the assistance of the inhabitants, especially to procure good pasturage for our cattle. I showed our gratitude to the Mongols by little presents, in return for their services.

The toussoulaktchi having proposed to me to hasten our journey, in order to reach the Iro by daylight, I fixed an early hour for our departure; but we were not able to set out before eleven o'clock, on account of the difficulty of yoking the horses of the desert, which are not used to go in harness. The Mongols admired the address and courage of the cossacks, who led at once three horses which were nearly wild.

* The Mongols use the dried dung of animals, which they call argal, for fuel, especially in those parts which are destitute of wood. They prefer that of oxen to that of horses, because it burns better, and gives more heat. They do not use that of camels or sheep. The wood of these countries is, in gener , very damp ; it throws out sparks to a great distance, and does much injury to the clothes, and other things.

After we had gone a werst and a half, we began to ascend a mountain. We here took leave of Mr. Ostrovsky and the cossacks, who returned to Kiakhta. The toussoulaktchi, who had hitherto accompanied us, now went on before, and left his nephew with us. On the left lay a low plain, in which we perceived some scattered kibitkas and a few solitary birches; we descended into it by a long and narrow path, between the steep rocks of Mount Tsagan-ola (the White Mountain), the foot of which is covered with high and thick grass; the rocks were clothed with birches, the yellow leaves of which announced the approach of autumn. The heat of the day frequently obliged the horses and camels to stop, which retarded our progress in the mountains.

About half way between the Ibitsyk and the Iro, we met, upon the top of the mountain, two Mongols with seven camels, who were returning from Ourga, where they had been with presents to the Vang from the dzargoutchi of Kiakhta. This is customary among those who seek an employment more lucrative than the one they hold, and is met with in other countries besides China. From the elevated spot on which we stood, we commanded a view of a valley, surrounded with mountains; it was ten wersts in extent, and had a sensible descent towards the Iro. Here and there we saw little fields of

millet and other gramineous plants, which are cultivated for forage, and are reaped with sickles, like those of the Bouriats. The hay is made into cocks before it is dry.

A lama of a very advanced age, a stranger to us, who was riding out to inspect his fields, accompanied us for some time. He was mounted on a grey horse, and held up a rosary in his right hand. This priest of Boudha continually repeated the words, *Om ma ni bat me khom*, intermingled with deep sighs, and pronounced them in the tone of voice which they have adopted for prayer, and which much resembles the sound of a bass, or the humming of bees. Every disciple of Boudha is obliged to recite this prayer as often as he can, giving himself up at the same time to pious meditation. That they may not forget it, it is written on linen, paper, wood and stone in the temples, the tents, and by the road side.

The Mongol lamas pretend that these words, *Om ma ni bat me khom*, to which they attach a mysterious and supernatural power, exempt the faithful from the pains of a future life, improve their moral qualities, and bring them nearer to the Divine perfection.*

* I shall give in the sequel of this work the true signification of these words, which are of Sanscrit origin. — Kl.

The lama was greatly rejoiced at the regeneration of the koutouktou, who was expected shortly to arrive at Ourga, where the priests of the Kalkas had for many years been without a chief.

Koutouktou, in Mongol (and Goussée, in Tibetan), is the name of the highest class of the priests of Boudha. The one resident at Ourga is called by the Mongols, Gheghen Koutouktou. Since the conversion of this people to the faith of Boudha (in the thirteenth century), one of the ten koutouktous resides among the Mongols, at Kouren, or Ourga, in the country of the Kalkas. These priests hold the first rank after the Dalai Lama, who is the high-priest, and resides in Tibet, in the temple on Mount Boudala, near Lassa, the capital. The Mongols adore one supreme God; they regard the koutouktous as his vice-gerents; believe that they know the present, the past, and the future; that they have the power to remit sins; and, lastly, that, like the Dalai Lama, they do not die, but that the soul, when it quits its mortal abode, goes to animate another body. The Dalai Lama, as the supreme head of the religion, designates the children into whose body the soul of the koutouktou is to migrate, or has already migrated. At present the Court of Peking has reserved to itself his prerogative.

The child chosen for this transmigration is generally of some distinguished family, and is educated in a manner suitable to his future dignity. When the soul of a koutouktou ceases to animate his body, the lamas pretend to seek the place where it re-appears; when they have found it, the oldest lamas are sent to confirm the truth of the discovery; they take with them some effects belonging to the deceased priest, mix them with other things, and present them to the successor, who eagerly chooses the first. They then put several questions to him relative to the disputes, and the most remarkable events which have taken place during his preceding life, to which he gives satisfactory answers. He is then recognised with the most lively demonstrations of joy as koutouktou, and conducted with great pomp to Ourga, where he is installed in the residence of his predecessor. The education of the new priest, up to a certain age, is confided to the lamas alone. They do not permit him to be seen, except at a distance, and but a few persons enjoy this favor.

It is very surprising, as Bell has already observed*, that, in a religious corporation so numerous as that of the lamas, there are neither

* Journey from St. Petersburgh to different parts of Asia. He was at Peking in 1720, with Ismailoff, who was sent as ambassador by Peter the Great to Kanghi, Emperor of China.

intrigues nor disputes. These priests agree so well, that every thing seems to be done unanimously; all tend to the same end. The Kalkas affirm, that their koutouktou has already seen sixteen generations, and that his physiognomy changes with the phases of the moon. At new moon, he has the appearance of a youth; at the full, of a man in the prime of life; and appears quite old in the last quarter.

Near the Iro, on the east of our road, rises a perpendicular rock, which forms the extremity of a chain of mountains, that stretches along the right bank of this river. On the top of this mountain is an obo, or heap of stones. Almost every considerable eminence in Mongolia has one of these obos, or altars.

The inhabitant of these steppes, like the savage in the deserts of Africa, convinced by experience of the existence of a supreme, incomprehensible, Almighty Being, believes that this power is diffused throughout all nature. In his opinion, this beneficent spirit dwells in preference, in objects which appear to the eye under colossal forms; hence, a large rock, a lofty mountain, a shady tree, or a broad river, are the objects of his devotion. There he raises with solemn ceremonies, according to the directions of a lama, hills, or obos of stone, sand, earth, or wood, before which he prostrates himself in devotion to

the Almighty Spirit. In time of war, he implores his succour to conquer his enemy, and to defend his country; when diseases afflict his family or his cattle, and under all his other misfortunes he begs mercy of the Spirit of the Mountains and of the Vallies. Every Mongol who rides past an obo alights from his horse, places himself to the south of the obo, with his face to the north, makes several prostrations, and lays something upon the altar. I most frequently observed on the obos, tufts of horse-hair, which are pledges of the prayers of the Nomades, for the preservation of these animals, their inseparable companions.

The obos serve also to point out the road, and to designate the frontiers. May we not place in the same class the tumuli, or mounds of earth, which are met with in the plains of Little Russia, and many other parts of our empire? Do not these works announce to posterity that, in remote ages, these plains were frequented by Nomade tribes, who have left in them monuments of their customs, or their lust of conquest?

Leaving this valley, we turned to the right between two hills; some wersts farther we descended towards the banks of the Iro, and at seven o'clock in the evening reached the ford where we were to cross it, having travelled twenty-

five wersts this day. A great number of the inhabitants and persons attached to the service of the priests, had assembled to assist the members of the Mission in passing over. The continual rains during the summer had given to the Iro a breadth of nearly forty toises, and its current was very rapid. I ordered the most important effects to be conveyed across in *komygas*, or large beams of fir hollowed out, which have some resemblance to boats, but are very narrow, for which reason two are always fastened together. The camels, loaded with goods which would not be injured by getting wet, waded through the river higher up. At ten o'clock at night, with all our exertions, we had not been able to convey all our baggage to the opposite bank.

The Iro rises in Mount Ghentei, at the distance of above two hundred wersts from the place at which we were. It runs from east to west, and, about twenty wersts farther, falls into the Orchon, the banks of which, like those of the Iro, abound in excellent pastures. We saw large flocks of white sheep without horns, and with long ears and broad tails, resembling, on the whole, the sheep in the country about Lake Baikal, and those of the Kalmucks and Kirghis. There are also herds of large and well-fed horses, few of which, however, are handsome.

Iro, or Iouro, in the Mongol, signifies benefi-

cence; the inhabitants affirm that the mountains near this river abound in mineral springs. Pallas, in one of his remarks on the journal of Lawrence Lange, who went to Peking in 1727 and 1728*, says, that the Mongols procure iron near the banks of the Iro, and that they cast it into utensils, which they sell at Kiakhta. We could not obtain any confirmation of this assertion from the inhabitants. At present, the Mongols are obliged to purchase their iron articles from the Chinese merchants; ferruginous particles are, however, still found in the sand taken from the bottom of the river.

In the evening, the lamas who had assisted us across the river came out of curiosity to my tent; such visits are very common in the steppes; they only come to see the strangers, to receive a little biscuit, and to smoke a pipe by the fire. A considerable number of lamas reside in these parts, on account of the proximity of two temples, one of which is situated three wersts above the station, the other ten wersts lower down on the banks of the Iro.

This part of Mongolia, as far as Ourga, and sixty wersts beyond, is inhabited by Mongols subject to the koutouktou. They are called

* Journal of Two Journies made in the Years 1727, 1728, and 1736, from Kiakhta and Zurachaitou through Mongolia to Peking, by Lawrence Lange, published by Pallas.

shabi, a Mongol word, which signifies disciple, or person who obeys. It is said that the koutouktou commands above 30,000 kibitkas or families. The taxes levied on the shabi, besides personal service, and the cultivation of the land and pasture for the numerous flocks, are employed in the maintenance of the koutouktou and his court.

September 3d.—Perceiving that some of the one-horse-carts employed in conveying our baggage were still on the other side of the Iro, I sent my interpreter to the bitketchi to request him to make them cross over, and to tell him, that, not wishing at the beginning of the journey to fatigue our cattle, which were not yet accustomed to these roads, I thought it would be advisable to give them a day's rest. The bitketchi consented, and the carts were brought over the river.

Desiring to recompense the zeal of the Mongols, who had been very active in performing this service, I presented to the dzanghin a black Morocco skin, and two skins of Russia leather, to divide among his people. When Lange passed the Iro with his caravan on the 20th of September, 1727, the Mongols demanded ten copecs per pood; which, at that time, was an exorbitant price.

Our people were obliged to wade through

the river, by which one of our cossacks got a severe attack of fever, which had nearly proved fatal.

About noon, the Boschko Ourghentai, who accompanied the Mission, came to us, and by his importunate behaviour confirmed the truth of the character which the dzargoutchi at Kiakhta had given him. Whatever he saw he desired to have; I satisfied his rapacity as far as I could, giving him a handkerchief, some glasses, knives, &c. out of my own stock. Not satisfied with this, he began to enumerate all the inconveniences to which one is exposed on a journey by not having a watch. He had already spoken on the subject to Mr. Ostrowski, that he might tell me again; but for a long time we would not take his hints, and contented ourselves with regretting his want of so necessary an article. However, his rapacity at length prompted him to ask in plain terms for a watch. Much as I endeavoured to avoid complying with so unreasonable a request, I was at length obliged, in order to be rid of him, to give him my own silver watch. After he had obtained this prize he left our tent.

Soon after a Mongol came to me bringing the horse which had run away from our first station. It had been caught at Troitsko Sauskaia, and sent back to us by the care of the

commandant and the dzargoutchi. This Mongol, who received a small looking-glass for his trouble, loaded us with expressions of gratitude, and hearty wishes for a good journey.

At five o'clock in the evening, accompanied by the inspector of the baggage, and the interpreter, I paid a visit to the bitketchi and the toussoulaktchi. We were very well received, especially by the latter, who called me his younger brother, which is the most flattering testimony of politeness among the Mongols; he told us with evident satisfaction that this was the fifth Russian Mission which he had accompanied. His tent was more elegant than those of the Chinese usually are. He was seated on a felt carpet, surrounded by lamas, and Mongols of inferior rank, and seemed to receive with great pleasure the expressions of our gratitude to him. In the course of conversation he accurately described the characters of our Chinese conductors; he painted the bitketchi as a man weak both in body and mind, unskilled in business, and as having been at great expence to obtain his office, in hopes of enriching himself by it. The boschko had already displayed his own character. As for his nerbas, or servants, they had left Peking to accompany the Mission with equally interested views. Servants of this class are, in China, free people; they are attached

to all persons holding an office, even to the ministers, without salary, or, at least, a very trifling one. They contrive to interfere in all the business of their masters; they are the protectors or adversaries of the applicants, exercise great influence in the decision of suits, and on all occasions obtain large profits, as well for themselves as for their masters. When an accusation is brought against a Mandarin, the first thing done is to examine his servants. After having stayed an hour we returned to our tents. I had scarcely entered mine, when the dzanghin came to request me to employ my authority, and forbid the students from fishing. I willingly complied with the wishes of these Mongols, who consider fish as sacred, in consequence of their belief in the metempsychosis, which is one of the dogmas of their religion.

September 4th.—The night having been pretty mild, we set out at nine o'clock in the morning. We had just quitted our encampment when some Mongol women, whose duty it is to attend to domestic affairs, came to take down four kibitkas belonging to them; it took them very little time to complete this business, load the camels, and withdraw. During the whole journey the kibitkas for our guides were prepared beforehand, but ours were borrowed of the inhabitants in the neighbourhood, ge-

nerally of the poorest, the rich always finding means to evade these services.

With great difficulty we ascended a steep and sandy mountain, one werst from our station; those which we left on the right of the Iro appeared like a colossal crenated wall; the summits rise in pyramids. One of the sides of the mountain extends like a rampart, almost to the passage of the Iro. We perceived towards the west, mountains of a dark blue colour, behind which flows the Orchon, at the distance of about twenty wersts from our road.

The vast and hilly plain abounded in rich pastures; in many places grew wild garlic (*Allium scorodoprasum*, Lin.) and wild flax (*Linum perenne*, Lin.). The last greatly resembles the cultivated flax; but differs from it in shooting up fresh every year from its root; it has a grassy, and rather salt and bitter taste. This plant easily becomes soft; its juice and the water distilled from it are good for wounds. Wild flax grows in all the uncultivated parts of the mountains of Siberia; it is also met with in the government of Saint Petersburg.

During the day it was as warm as in the middle of summer; the high mountains hinder the wind from cooling the atmosphere. Our camels, beginning to be used to the fatigue, travelled much better than in the commencement of our journey. Idam accompanied us as

usual for seven wersts, and then went on before, to prepare for our night's lodging.

We were twice obliged to pass mountains, and then descend again into the plain. Our route lay southwards; traversing the narrow valley of Manghirtou (wild garlick), which extends a considerable distance from east to west, we quitted the road to ascend the heights of Manghirtou. On my asking why there was no beaten road, I was told that this way was taken only by persons in the service of government; besides, there were winter, spring, summer, and autumn roads: we travelled by the later.

These several roads have been chosen, that the horses may at all seasons find fresh fodder. We did not see any nomades in the plain, because it is destitute of water. The Mongols in the environs reside here in the winter-time, when they find abundant pasture; the surrounding mountains protect them from the cold, and they procure water by melting the snow.

After travelling twenty wersts, we reached an eminence, at the top of which lies an immense stone; on the right rises Mount *Narin Koundou*, the summit and foot of which are covered with lofty pines; the scenery in these parts is in general very picturesque. On the west, near the mouth of the Selby, which flows into the Orchon, Mount *Mingadara* (surpassing thousands) rises into the clouds. It is said, that

in the environs of this mountain, there is a great number of stone temples, in the largest of which near four thousand lamas assemble at the time of their solemn meetings.

Descending by a narrow path, which was very difficult for our carriages, we arrived at an extremely narrow defile, where the Robinia pygmæa grows in abundance. A good deal of millet is sown here; the ears of which are smaller than those of the millet of Little Russia; it was already reaped. After passing this defile, we turned to the left over a little eminence of a greenish rock, and reached the right bank of the Shara: we halted in this place, which is surrounded with mountains. It was four o'clock in the afternoon; we had travelled about thirty wersts, and found four excellent kibitkas prepared for us. That of the archimandrite and mine were hung with nankeen with a coloured border, and the ground covered with carpets of felt. We were indebted for these attentions to Idam; by whose order tea had been prepared for the Cossacks. It was what is called brick tea.

The Mongols, and most of the nomades of Middle Asia, make use of this tea; it serves them both for drink and food. The Chinese carry on a great trade in it, but never drink it themselves. In the tea manufactories, which are for the most part in the Chinese government of Fokien, the dry, dirty, and damaged leaves

and stalks of the tea are thrown aside, they are then mixed with a glutinous substance, pressed into moulds, and dried in ovens. These blocks are called by the Russians, on account of their shape, brick tea. The Mongols, the Bouriats, the inhabitants of Siberia, beyond lake Baikal, and the Kalmucks, take a piece of this tea, pound it in a mortar made on purpose, and throw the powder into a cast-iron vessel, full of boiling water, which they suffer to stand a long time upon the fire; adding a little salt and milk, and sometimes mixing flour fried in oil. This tea, or broth, is known by the name of Satouran. I have drunk brick tea prepared both ways, and found it palatable enough; at least very nourishing; all depends on the skill and cleanliness of the cook. This brick tea serves also instead of money in the dealings of these people, as well as in Daouria.

At this station, I was visited by the dargoui (a commander of five hundred men), and the kalgatchi (porter) of the court of the Koutouktou, who was to accompany us to Ourga. I had tea and brandy presented to them; the commission which they had to execute had been given them by the chantsab (high steward), who manages the property and affairs of the Gheghen Koutouktou. It is said that the Emperor of China gives to the chantsab a seal, and particular prerogatives.

September 5th. — During the whole of the night, there was a high west wind, and the morning was cold. The Mongols, who, in addition to our sentinels, were set to guard the baggage, rode round it during the night, making signals to each other by uttering cries which resembled the howling of the wind in the mountains.

The sandy bottom of the Shara gives a yellowish colour to its waters. This river, which takes its rise in mount Tyrgheton, flows directly from south to north, then turning suddenly to the west it falls into the Orchon. The Kouitoun, which is nothing more than a brook, joins the Shara near the place where we were encamped. Only small fish are found in the Shara; but in the Orchon, which flows at a small distance from our encampment, there are sturgeon, and abundance of salmon and trout.

In the spring, when these rivers overflow, these large fish come into the Shara. Numerous flocks of cranes, wild geese, and ducks, flew past us.

The Mongols of this country are wealthy, as we may judge by their independent look and their rich dresses. We saw on the opposite bank of the Shara a great number of kibitkas, large flocks of sheep, and troops of horses. Buffalo cows, the milk of which is highly esteemed by the Mongols, were grazing near our encampment.

The lamas who had no employment frequently came to see us: it might be supposed that these priests were better informed than the common people, but I have reason to doubt it. I asked the lamas who visited me to read some words, written in Mongol, but they were scarcely able to make them out; the dzanghin of our station, on the other hand, read them fluently. It is true that in his office he must know how to write, while the lamas content themselves with reading the gandjour, or book of prayers, of Tibet, of which they only know the letters, without comprehending the meaning.

The preceding dzanghin of the station, a respectable old man of seventy, came on horseback to pay his compliments to the chief of the Mission. This venerable Mongol had accompanied our former Missions, and complained that age did not allow him to mount his horse with the same activity that he did in his youth. He envied extremely the long and thick beard of our archimandrite. The Mongols have little or no beard; they let their whiskers grow, and, like the Bouriats and Kalmucks, shave off almost all their hair, braiding what they leave in a tail. I cannot agree with some travellers, who say that the Mongols make use of this braid to fasten their bows upon their heads when they swim across a river, to preserve them from being wetted. It appears to me that it would be very

easy to tie their bows upon their shoulders, or even upon their necks.

At three o'clock in the afternoon we saw a caravan of twenty-five camels, on the road to Kiakhta, on the opposite bank of the Shara. I never could learn why our guides made us take a different route from that which the other Missions had followed, and which was that by which the caravan went. The old road is longer by one stage, but is much more convenient for the baggage. At this station it joins the post-road.

September 6th. — A cold north wind, accompanied with drizzling rain, blew the whole night, and continued through the day. We quitted the station at the mouth of the Kouitoun at ten o'clock in the morning. At my request, Idam ordered the Mongols to collect our saddle and draught horses, both to day and at the following stations. The Mongols are very skilful in training their horses to turn rapidly, and a good rider is recognised in catching a horse that is at liberty: firmly seated on his saddle, he makes very bold evolutions, till he has succeeded in throwing the noose over the neck of the horse, which exerts all its efforts to prevent him from approaching.

We waded through the Shara, which is here ten toises in breadth, and then traversed a meadow for two wersts towards the east, till we came

to a mountain with a gentle acclivity, at the summit of which there was a large heap of stones. One werst farther to the south, we descended a sandy and steep slope on the left bank of the Shara. The plain was covered with high and thick grass, and elm bushes; here and there were some hay-stacks: the soil is sandy. We then proceeded seven wersts along the foot of a high mountain, which lay on the right hand, partly through a wood of pines, which covered the mountain to its summit, and has given it the name of Koutoul Narassou (forest of pines). After this we approached a Mongol temple, situated near the road, at the foot of mount Gountou Sambou. On the summit is a soubourgan, or bounka, the white colour of which attracts the notice of the traveller.

A soubourgan is a kind of chapel, erected by rich people for the expiation of their sins, and in the hope of future reward. It is built of wood, or stone, in the form of a pyramid, and has only one small opening on the south side. On the consecration of a soubourgan they throw into it some hundred little cones of clay, called in Mongol *tsatsa*, which are considered as the symbolic images of deified persons.

These tsatsa ought properly to be composed of nine kinds of valuable materials, gold, silver, jewels, pearls, &c.; but as few persons are able to sacrifice so many precious articles, they content

themselves with mingling a small quantity in little clay figures, over which prayers, composed for the purpose, are recited; and to give the soubourgan complete merit, no less than a hundred tsatsa must be thrown into it. However, the number of these gifts depends on the good will, the fortune, and the devotion of the founders. The Mongols show great respect to these chapels; whoever passes by must stop, and make three prostrations, go three times round the chapel, and throw something in as an offering; were it only a lock of his hair or a chip of wood.

The temple situated on the bank of the Shara is built of wood, painted white on the outside, and has a red roof. In the interior some perfumed tapers of Tibet, of a dark red colour, made of bark of trees and musk, were burning before the idols. Two lamas were reading the gandjour, so absorbed in meditation that they did not deign to look at us.

Leaving this temple, we rode two wersts through a meadow, and waded over the Shara to the right bank, where we proceeded along a smooth and level road. Stony mountains extended on our left, and a river flowed on our right hand. In the meadow we perceived, on each side, the tents of nomade Mongols. The plain was intersected from time to time by little hills, and the soil was extremely stony. Every

thing showed that the hand of man had never been employed in improving this road.

Half way we met a troop of Mongols on their way from Ourga to Kiakhta, with a quantity of sugar-candy, belonging to a Chinese merchant at Kiakhta. This little caravan consisted of sixteen carts, each drawn by one ox. Farther on, upon the bank of the Shara, we saw the tent of one of those Chinese traders who travel in Mongolia, bartering their goods with the inhabitants of the Steppes, for oxen and sheep, which they sell in China. They are the hawkers of this country.

From Mount Ourmouktou, which we had on our left hand, and at the foot of which is the winter-station, we descended into the plain traversed by the Shara: some willows grew here, and the grass was high and thick.

After having again waded through the Shara, near Mount Keretou, and taken an easterly direction, the Mission arrived, at four in the afternoon, at the station of Ourmouktoui; it is on the left bank, which is very rough. We travelled five-and-twenty wersts this day.

In the evening the dzanghin who had accompanied us so far took leave. A dzanghin, a koundoui, and four soldiers, sent by the four khans *, are placed at each station.

* The Mongols are divided into several aimaks or tribes. The largest is that of Kalkas. It is divided between four khans, who bear the following titles:

The seniors receive an annual salary of ten lans, or twenty silver rubles. When they perform their duty well they remain several years in this post with their families and flocks. Each station must be provided with eight horses, and four camels, for the use of persons who travel by order of government. The khans who are nearest to the road must furnish the men, those who are at a distance the money for their support, and also the horses and the camels, or a sum of money instead.

The temperature changed so suddenly, that at eight in the morning the thermometer was only five degrees above zero. Some Mongols came to us, who were dressed in sheep-skins, and wore on their heads caps trimmed with martin, or white sheep-skin.

September 7th. — It froze during the night: the wind blew from the north, and the day was gloomy. Several of our cossacks had severe colds, which they had caught on passing the Iro; but it must be observed that the common people in Siberia weaken their constitutions, which are

1. Touchétou Khan, living on the banks of the Upper Selenga.

2. Tsetsen Khan, living to the east of Kiakhta, near the river Keroulan.

3. Dzassaktou Khan, residing on the southern foot of the Altai mountains, on the banks of the Dzabakan.

4. Saïn Noïn, living in the Steppe of Gobi, to the south of Ourga.

originally very robust, by an immoderate use of brick tea, which they drink three times a day and even oftener. I left at this station a sick horse, on condition that it should be restored to us on our return from China; but in case of its death, the Mongols should not be answerable if they gave satisfactory proof of the fact.

We set out between eight and nine o'clock in the morning, and after proceeding a werst and a half in the plain of the Shara, ascended a branch of Mount Banghi, known by the name of Koussoutou (wood of birch); then passing through a narrow defile, seven wersts from the station, we entered the plain of Tsaidam (saline), so called from the salt, which effloresces on the surface of the ground in these deserts. The plain of Tsaidam extends as far as the Baïngol (rich river), which runs from east to west, and joins the Shara on its right bank. The Baïngol has its source at the foot of lofty mountains. On our left towards the south-east we saw, for the first time, Mount Mangatai (the steep), the part of which situated towards the west is called Toumoukei (agitated by storms). The ravines of Mangatai are inhabited by numbers of wild goats, stags, foxes, and wild cats, called in the Mongol language Manoul; bears are but seldom met with. The summits of the mountains are covered with birch-trees.

Having gone eight wersts in this plain, we

crossed the lower part of Mount Oundour Oulan (red eminence), and then went five wersts towards the south on a level road, as far as the Baïngol, through which we waded, and then encamped, having travelled twenty wersts this day.

A crowd of Mongols soon surrounded our equipages; the iron bands of our wheels particularly attracted their attention. The Mongol carts generally have only two wheels which turn round with the axle. The wheel is formed of two small squared blocks of wood fastened together in the shape of a cross, and the interval filled up with rounded wedges, instead of felloes; the axle-tree is fixed in the centre, so as not to project beyond the wheels.

From the Oundour Oulan a narrow valley extends towards the west, along the Baïngol, almost as far as the Orchon. This valley is terminated to the south by the Toumoukei chain, and to the north-west by other mountains, which are not so high, but very steep. Near the station, and on the opposite side of the Baïngol, were about twenty tents. Immense flocks of fat sheep and numerous horses indicated the wealth of the inhabitants, and the fertility of the soil of the Steppes. The station is situated at the foot of Toumoukei, on the bank of the Baïngol. Seeing a plain covered with excellent pasture, we wished to halt there the next day, that our camels might recover from their fatigues; Idam had consented,

but the Chinese conductors, hastening to reach Ourga, refused.

September 8th. — The bitketchi came to me early in the morning, to apologise for having opposed my wish, saying that he was obliged to hasten to reach Ourga before the departure of the vang, who had already received orders from the Bogdo Khan * to accompany him on a hunting party in eastern Mongolia. Whatever truth there might be in this excuse, I thought it necessary to observe to him, in the presence of the chief of the Mission, that we desired no less ardently than he did to reach Peking as soon as possible; but that it must be recollected that we could not travel so quickly with baggage as with post-horses, and that it was proper to spare the beasts of burden; particularly at the beginning of the journey. It was at length decided that we should rest on the following day, on the banks of the Khara. Idam came again to repeat the assurances of his unalterable zeal.

By nine o'clock in the morning we set out, and advancing southwards ascended slowly the Toumoukei chain. A spring of cool and pure water issues from the mountain, falls murmuring over the stones, and disappears under ground, at a short distance from the Baïngol, with which it

* A title given to the Emperor of China by the Mongols: it is synonymous with the Latin expression, Augustus Imperator; in Chinese, Hauang ti.

probably has a subterraneous communication. This mountain is of red granite, enormous detached blocks of which lie on the declivity. The summit and the ravines are covered with birch (*Lonicera tartarica*), and large red currant-bushes, which were still covered with fruit, though the autumn was so far advanced.

Having reached the top of the mountain, which is crowned by a colossal stone Obo, we descended by a rapid declivity into the defiles of the Toumoukei, which are near the Khara. The plains through which the Iro, the Shara, and the Khara flow, resemble each other; confined between two mountains they all open on the right bank of these rivers. The plain of the last abounds in excellent pasture. After going three wersts on a beaten road, we turned towards the east, and ascended a small eminence, after which we had to go two wersts in a very narrow defile, with immense mountains on our right, and on the left great rocks suspended over our heads. Our Mongol guides had gone before with the baggage, and we were at a loss which way to proceed. The traces of the camels' feet upon the grass were all we had to guide us. A narrow path, which we ascended with some difficulty, led us to an eminence where the heights of the *Shara Koutoul* divide. We observed there a little grove of aspen and birch trees, as well as a great many red currant-bushes. Far to the east

was a boundless plain, covered with arid mountains, the lofty and bluish summits of which resembled a sea in a storm. A dangerous declivity brought us towards the south-east into a plain, in which we proceeded five wersts, and then entered the moor of the Khara, which forms many arms and islands. Directly opposite to the station we had to cross the river by a ford, which was shown us by some Mongols who came to meet us. This station is near to Mount Koukoutcholo (blue stone), situated to the south-west.

The Khara (black) is a much more considerable river than the Shara; its water seems of a dark colour, on account of its stony bottom and great depth. It flows from east to west through a broad and verdant plain; its banks are bordered by mountains. Both these rivers fall into the Orchon. There are but few nomades in their vicinity, and on account of the rainy weather we had not many visitors. Only the dzanghin and the koundoui of the station came to us in the evening, as their office required. They wore red dresses with yellow button-holes; cloaks with sleeves are in general use among the Mongols. Whenever they go out, especially on business, they never fail to fasten their cloaks to their saddles, like our cavalry, even in fine weather, and however short the distance.

September 9th.—This day we rested: it rained

during the whole of the night, and the day was damp and cloudy. We were for the first time obliged to make use not only of our four kibitkas, but also of our tents, to protect the baggage against the rain.

The chief of the Mission, the inspector of the baggage, the interpreter, and myself, went this morning to pay a visit to our conductors. The toussoulaktchi was seated in the midst of his Mongols. A boy of seven years of age, the son of the dzanghin of the station, was reading the Mongol alphabet. Learning that the Chinese celebrated on this day the half of the middle autumnal month, I sent them, after my return, some wine and dried fruits.

After dinner we went to a neighbouring marsh to shoot wild ducks, and then fished in the Khara. This diversion, with which the Mongols are unacquainted, attracted numerous spectators; and we had good sport. But the toussoulaktchi, a zealous believer in the doctrine of the metempsychosis, came to us, with his nephew, and earnestly entreated us to throw all our fish into the river again; in order to satisfy him we complied.

To explain this circumstance we must observe that the law of Boudha lays down ten mortal sins, or *black actions*, which are thus divided:

SINS OF THE BODY.

Murder, robbery, fornication.

VERBAL SINS.

Lying, calumny, indecorous expressions, and threats.

SPIRITUAL SINS.

Revenge, envy, and deviations from the true faith.

The ten supreme virtues, or *white actions*, consist of the opposites of these sins. It is not homicide alone which they consider as the greatest sin, but, in consequence of their belief in the transmigration of souls, it is a sin to kill the most insignificant animal. No lama or pious Mongol will deprive an insect of life; nevertheless they are permitted to eat the flesh of animals killed by others, probably because a great part of the Steppes being unfit for tillage, they afford the inhabitants only animal food. This is the reason why the Mongols abstain from hunting and fishing, and embrace every opportunity of saving the life of an animal. Bell * relates the following anecdote:

"Walking one day," says he, "at Selenghinsk, on the banks of the Selenga, I perceived among some boys who were fishing, an old man, whose appearance and costume surprised me. He purchased all the fish which they took, and threw them back into the river with an air of

* Travels in Russia, 1763, vol. i. p. 285.

gravity. I wished to enter into conversation with him, but he was so engaged that he paid no attention to what I said. I immediately recognised him to be an Indian Brahmin, both by his costume, and the saffron-coloured stripe across his forehead. He had come to this country with some of his countrymen, in consequence of a vow, to pay his respects to the koutouktou. The Brahmin, who was about seventy years old, appeared much delighted at having been able to restore these fish to liberty. He spoke a little Russian and Portuguese *, and told me afterwards, that he had acted from a religious motive; possibly the souls of some of his friends and relations might have migrated into the bodies of these fish, and he therefore considered it his duty to save them from death; and the more so as his religion forbade him to kill any animal, or to eat its flesh. The Brahmins live only on vegetables."

The way back to the station, which was a werst and a half distant, being full of brooks and marshes, Idam offered me his horse. His saddle, which was made in the country of the Solons, on the banks of the Amour, and of which he was very proud, seemed to me extremely incon-

* Mr. Timkowski thinks this fact incredible; Portuguese, however, is the lingua franca of Hindostan; it is understood along the whole coast from Calcutta to Cape Comorin. I have seen English born at Bengal who could speak no other language, than the Portuguese jargon, and Bengali. — Kl.

venient, for the Chinese and Mongol stirrup-leathers are so short that a European cannot make use of them. The horses at this station were large and well fed. On our return we saw a Mongol woman milking a mare. The Mongols, like the Baschkirs, the Kalmucks, and Kirghis, drink mares' milk, and some even camels' milk. Bergman observes, that the excessive use of mares' milk causes pain in the eyes.

Towards evening several Mongols, attracted by the songs of the Cossacks, assembled in our camp. Even our guides listened to them with pleasure, and it was evident that these tunes were to their taste. During this time, the boshko was in the archimandrite's tent, and endeavouring to learn by heart some Russian words; for instance, *baran* (ram), *ovtsa* (sheep), *kon* (horse), *votka* (brandy), *rioumka* (a wine-glass), &c. But the word *verblioud* (camel), and a few similar ones, he was unable to pronounce. The Mantchoos and the Mongols have much more facility in pronouncing Russian words than the Chinese have. As a proof we may adduce the corrupted and mixed jargon which the merchants of the Chinese province of Chan-si speak at Kiakhta; *loschad* (horse), they pronounce *loschka; Fedor* (Theodore), *Fetel*, &c. The Chinese merchants have even compiled entire vocabularies in this unintelligible dialect.

The Russian merchants never take the trouble to learn the Chinese language.

In the evening we were visited by a lama, who was remarkable for his tall stature. He surveyed both us and our effects with great curiosity; he told us that the great mortality among the cattle in the spring of 1820, had been so fatal, on account of the bad fodder of 1819, and the severity of the preceding winter, that many land-owners possessing two hundred head of cattle, had scarcely five remaining. It is for this reason that the inhabitants of the Steppes are at this moment in such distress for food. When they possess many cows and sheep, they subsist upon their flesh, otherwise they content themselves with milk and dried cheese (bissalak and kourout), they likewise make use of a kind of millet (shara bonda). To exhilarate their spirits they drink, though only in summer, a kind of brandy, which they extract from milk. They themselves complain, that in the winter their kibitkas do not afford them sufficient protection against the inclemency of the season. They are obliged to wrap up the little children in furs and sheep-skins. They manufacture a kind of coarse felt for domestic purposes, from the wool of their sheep and ropes of horse-hair. For this reason they cut off the manes of the foals in their first year, and besides, cut the manes of the horses every spring, except from the stal-

lions and mares. These short manes give a majestic appearance to a fine well-made horse. Among the Mongols of these countries, there are neither handicrafts nor manufactures. The inhabitants of the banks of the Shara procure their timber from the mountains of Toumoukei and Mangatai. The people of this country are rather poor. In the morning a young man, twenty years of age, came to ask alms. We gave him some bread and brick tea. He had also applied to the bitketchi, who drove him away with blows. We find among the Mantchoos the same insensibility as among the Chinese; we have seen the latter treat the Mongols with extreme haughtiness.

September 10th. — At nine o'clock in the morning we commenced our journey. A bleak north wind blew the whole morning, and the day was gloomy. We left, on the right bank of the Khara, Mount Mangatai, to the east of which rises Doulochi, an insulated mountain, the summit of which, like that of Mont Blanc is in the form of a camel's bunch. Still farther eastwards, we descried Mount Mandal, the highest which we had yet seen; it resembles Mongoitou (the hill of serpents) which rises on the right bank of the Tchikoi, above the fortress of Koudarinsk, which belongs to the Russians. *

* Those who visit this fort, if they wish to enjoy a truly delightful prospect, should ascend Mount Mongoitou, from which the neighbouring temples of the Bouriates are seen.

For the distance of one werst from our station we proceeded along the foot of a mountain lying westwards; we then turned to the south, ascending the little river Boro, which falls into the Khara from the left, near our former encampment. The Boro, in many sharp windings, traverses a plain from south to north, and its banks are overgrown with luxuriant grass. In the plain, and on the neighbouring eminences, we saw much cattle, and a great number of kibitkas. The inhabitants sow a good deal of millet, barley, and wheat; the latter had been injured by a premature frost. They pull up the millet and other corn when ripe, by the roots, and sometimes reap it; the grain is not threshed, but trodden out by horses. The plain watered by the Boro is well adapted to agriculture, the soil is sandy, without any large stones. A number of cranes were walking on its banks, and its surface was covered with wild ducks. Having fired at these birds, the report of our arms attracted the Mongols, who are better acquainted with bows and arrows, which at present are tinged only with the blood of wild beasts.

In this plain, which extends about fifteen wersts to the south, we continually met parties of Mongols, who had been to pay their adorations to the new koutouktou. The manifestation of this pontiff, who is seven years of age, had caused an extraordinary sensation among the

devout Kalkas; men and women, old people and children, richly dressed, mounted on their finest horses or camels, went in crowds to see the miraculous child and to receive his blessing. Those who had enjoyed this happiness, returned home, rejoiced at having beheld the countenance of their prophet.

After travelling fifteen wersts on a level and straight road, we entered the valley of Dzoun Modo (hundred trees) on the right of the Boro, at the foot of Mount Noïn (Lord), where our Missions were detained in 1794 and 1807. Three wersts farther we reached Mount Manitou (place of prayers), on the top of which there is an obo. To the right we perceived the three mountains, Bain Djiroukhe (rich heart), and to the left, on the other side of the Boro, the Noïn. On the south side of the mountain we met a numerous caravan of devout Kalkas. Several of them had even been as far as Tibet, to receive the regenerated koutouktou, and had brought him back with all his suite on their own camels. The Kalkas, animated by pious zeal, had collected above a thousand of these animals, the jaded appearance of which proved how much they had suffered by the fatigues of so long a journey. A camel as white as snow, and much larger than any we had hitherto seen, particularly attracted our notice. The Mongols are acquainted with the Russians, and know that many of our

people speak their language; and they accordingly greeted us continually with the words, Mendou! Amour! (Good health! Good journey!)

We proceeded four wersts farther, by a sloping road. The koundoui sent by Idam to enquire after my health, met us not far from the station; he then rode to the archimandrite, who with the others followed the baggage, to show him the same civility. At half past three in the afternoon we passed the Boro, opposite to the station of Korimtou, which is situated on the right bank, at the foot of Mount Noïn. We travelled on this day twenty-three wersts.

To the south-west of our tents was a mountain, which had the appearance of an immense rampart, terminated by a steep rock, called Korimtou (place of arrival). On the right, towards the west, is a ravine, traversed by the Boro, which issues from a lake of the same name. A little farther to the left is Mount Oughemyl, on the summit of which is an obo.

When we reached the station, some members of the Mission, attracted by the fineness of the evening, went to take a walk in the neighbouring forest of Noïn. Idam immediately sent one of his servants to me, and soon after came himself, to request me to desire my countrymen to turn back, under the pretext that the forest was infested by bears. I sent one of our cossacks after

them, and they shortly returned. We afterwards learned from Idam's servants, that nobody is allowed to enter the forests of Mount Noïn. The kuoun vang, and the amban, come from Ourga, with their suite, to hunt there during the autumn. One year they go to the environs of the Boro, and the next to the mountains beyond Ourga. The Mongols, who live in these parts, are obliged to take care that no person hunts there, or even approaches the spot. There was no hunting the preceding autumn, because all the Kalkas were expecting with devout impatience the appearance of their koutouktou. At this time the vang had resolved to hunt beyond Ourga.

The Emperor of China had left Peking to reside in his summer palace of Je-ho, situated to the west of the great wall in the south-east part of Mongolia, to enjoy the pleasures of the chace. He had ordered several of the tributary princes of Mongolia to hunt in their own territories, and others to join him at Je-ho. The rarest animals killed in these parties, especially the wild boars, are sent to the Emperor. I was told that at the hunting parties of the vang, five hundred of the best horsemen, and of the most skilful marksmen of the Kalkas tribe are assembled. The animals are driven together to one spot; only the vang, the amban, and the principal officers of their suite, have the right to shoot at

them. The inferior Mongols are prohibited under severe penalties from discharging an arrow at them, but they are sometimes permitted to pursue those that escape from the enclosure.

In the evening, the boschko visited the archimandrite, and asked him, among other things, whether there were any mandarins in Russia? What was the rank of the inspector of the Mission, compared with the bitketchi? Whether he belonged to the civil or military service? He seemed much alarmed because the moon on the preceding day (the half of the ninth moon, according to the Chinese calendar,) was enveloped in thick clouds, which is considered as a bad omen by the superstitious Chinese.

September 11th. — We first went westwards along Mount Oughemyl, and then turning to the south, continued our journey in the ravine of Arangata. It is on the heights which surround it that they drive the animals from the forests of Noïn, that they may be in reach of the vang. The vang hunts on horseback, but the amban, on account of his weak health, follows on foot, and only for a short time.

We ascended Mount Gourandzata, the name of which signifies whetstone or slate; in fact, we saw, even on the surface, layers of slate. We then rode by a very steep slope into a narrow and deep valley, called Goudjiktou (this word means in the Mongol the declivity of a mountain, and

answers to the Siberian word Tianigous). On the mountains which surround the valley, wild peach-trees grow on the left side, and groves of birches on the right. This valley rises, by a gentle ascent, to a rocky and naked mountain. Our camels descended with great difficulty to the Soussouktou, a mountain torrent, on the banks of which we saw some kibitkas. It is about fifteen wersts from the station of Korimtou to this torrent.

Leaving the direct road, which passes over Mount Koussoutou (of birches) because it was so very steep, we kept to the west, and went about five wersts along this torrent, which is very muddy. Having crossed it, we again went southwards, and it took a long time before we reached the top of the great Narassotou (or pine mountain), so called from a very large pine upon its summit, which is highly venerated by the Mongols. This tree is decorated with pieces of cloth, rosaries, and similar offerings. On the slope of the mountain, on the right, are small birches, and upon the left colossal pyramidal stones. On this mountain all the roads from the northern Steppes of Kalkas, join that which goes to Ourga.

Descending the mountain by an easy slope, we proceeded above four wersts, past little lakes, and about one werst on a level road, to the station of Kountsal; so called from the stream

which waters the plain. We arrived there at three o'clock in the afternoon; the rain had fallen in torrents for some hours. We had gone five-and-twenty wersts this day.

The station is on the right of the road, in a marshy plain, surrounded by mountains, some of which are covered with groves of birch; one of them, which is detached and pretty high, has on the summit a lofty obo. The plain extends from north to south; a number of sheep and buffaloes were grazing in these rich pastures. The singular appearance of the latter animals, their black colour, and their tufted hair, terrified our horses very much.

We continued to meet Mongols returning from Ourga. A lama, a hundred years of age, who was so feeble that he could scarcely sit on horseback, and was supported by two attendants, saluted us politely. Taking the Cossack officers and myself for students, he wished us much success in the study of the sciences at Peking. The caps of many lamas are covered with sheeps' skin, the long wool of which is painted yellow, according to the custom of Tibet.

A numerous family from the banks of the Iro joined our company on the way. They were subjects of the amban Beisse, who accompanied the Russian embassy in 1805 and 1806. He is a prince of the fourth rank, and commands at Ouliassoutou, a town situated to the west of the

Selenga. Every body, the lamas and the laity, the women and children, travelled on horseback. Two boys about seven years old, (the same age as the koutouktou) were on one camel. They were intended for the ecclesiastical profession, to which the Mongols consider it an indispensable duty to devote at least one of their sons, which is the reason that the lamas are so numerous. These Mongols had with them a number of horses as a present to the gheghen koutouktou. It consisted of twenty horses, some of which were very spirited and handsome. On my asking the price of one of these horses, I was told that it was worth sixty bricks of tea, about ninety-six francs, which, considering the goodness of the animal, was not dear.

At six in the evening a Chinese caravan passed by our camp. It came from the maimatchin * of Ourga, and was going to Kiakhta (in Chinese Tchagta); it consisted of a hundred carts with merchandize, each drawn by one ox. Other little Chinese carts halted near us to pass the night. They were loaded with timber, felled on the banks of the Orchon, chiefly beams of fir, four arsheens or more in length, and of different thicknesses. They were going to Kalgan. The northern part of China being destitute of forests,

* Mai mai tchin, commonly pronounced Maimatchin, signifies *entrepôt*, or town entirely destined for commerce. — Kl.

is always in want of wood, which is sold by weight. It is extremely dear, as it is brought above a thousand wersts by land, and by a very bad road.

The north of Mongolia, and particularly the country of the Kalkas, where several rivers have their sources which flow into Siberia, is rich in cattle and various productions which the Chinese cannot do without.

September 12th. — During the night the thermometer was at four degrees below zero, and in the morning the ground was covered with hoar frost. The Mongol sentinels rode round our baggage only till midnight; they then alighted and lay down to sleep. The station we had quitted is occupied by a kochoun, or division of Mongol soldiers, who are not subject to the koutouktou. Every thing was in disorder. They gave us damp wood for fuel, and brought horses very late; the Mongols excused themselves by saying that we had no horses trained to pursue the others, which range at liberty in the pasture, and are caught with a noose by horsemen accustomed to the business.

About eight in the morning we quitted our encampment; at nine the hoar frost was melted, and the weather was very warm. After travelling five wersts we ascended one of the sides of Mount Kountsal; two wersts farther we went through a ravine, to the left of which were two

lakes. Beyond this mountain, which on this side is steep, we saw to the left several small lakes, on the banks of which were some miserable kibitkas. Farther on, to the west of our road, we saw the summits of lofty mountains covered with pines and birches, access to which is prohibited as to those we had seen before. This chain bears the name of Gourban-Ourtou-Nirou (the three long mountain chains), which has been given it on account of its three principal defiles, into which the game is driven when the vang of Ourga takes the diversion of the chace. The forests of all the neighbouring mountains are also reserved for the sport of this governor-general of the country of Kalkas.

The Bourgoultai, a small river flowing from west to east, takes its source in these mountains. After its junction with the Koui it falls into the Khara, on the left bank. The Bourgoultai flows along the foot of a mountain of the same name situated on its right bank. The meadow was covered with tents, and large flocks of sheep, and herds of oxen. There were a few goats, which in general belong only to poor people.

We proceeded about five wersts farther along a rough road, crossed over the third and last branch of the Kountsal, and then descended into the stony plain of the Bourgoultai, through which we had seven wersts farther to the station

situated near the river, in a large valley surrounded by the mountains of Narin.

The chiefs of the station who came to meet us, pointed out the best place for fording the river. We halted at half-past twelve o'clock, having travelled twenty wersts, which are equivalent to forty Mongol *gazar*, and about the same number of Chinese *li*. According to information given by persons acquainted with the subject, the Chinese *li* contains two hundred and eighty-five Russian fathoms, and consequently thirty-five fathoms more than our half werst. I confess that I have not measured this distance, because in China such operations are strictly prohibited to strangers.

Among other adorers of the koutouktou we met half way with the lama of the Ibitsykh, whom we have mentioned before. He was returning from Ourga, whither he had been to pay his homage to the deified child. As soon as he came near us, he alighted from his horse, drew from his bosom a kadack, in which he wrapped a small paper box containing Chinese cakes, which he presented to us, wishing us a good journey, and the benediction of the koutouktou for the rest of our lives. In return for his civility I presented him with a knife. He was much pleased with this mark of our attention, and highly commended our design of visiting

the temple of the koutouktou, when we passed through Ourga.

The kadack is a yellow and sometimes grey silk ribbon, ornamented with a pattern of the same colour, generally an arsheen in length and five *verschok* in breadth. The Mongols, like the Tibetans, hang these kadacks before their idols, to adorn the offerings which they present, and to give weight to their prayers. Young people give it to their elders, as a testimony of their respect and devotion; and persons of the same age give it to each other, as a token of friendship. A large arrow with a kadack wrapped round it is placed over the grave of relations and friends. I recollect having frequently seen in the churchyards of the villages of Little Russia similar kadacks, suspended to the crosses set up over graves, but only over those of unmarried cossacks. Every kadack must be blessed by a lama, by reciting prescribed prayers; and it is not till after this ceremony that the kadack acquires its supernatural virtues.

Our boshko made me a long speech to prove that he could not possibly do without a good razor, a flint and steel, and knife and fork, but above all, a burning glass mounted in silver, which he had seen in the hands of one of the students; the latter he found extremely convenient to light his pipe when on horseback.

For this time he was obliged to be content with some touchwood, and a few flints.

September 13th, we halted. — During the night the ground was covered with hoar-frost. In the morning the bitkechi sent an old servant to the archimandrite and to myself to enquire after our health, and the toussoulaktchi sent his nephew for the same purpose. I gave the latter, as a recompence for his zeal in our service, a pair of pistols and a pound of gun-powder, with which he was much delighted. I gave a dinner in my own tent to our conductors, at which the archimandrite was also present; they were much pleased with this mark of our friendship. Idam appeared very thoughtful; and I observed that he did not wear the button on his cap: we were informed of the reason in the sequel.

A violent south west wind blew during the night; there were no doors to our kibitkas; the inhabitants were ill clothed, and many were by no means sober; we could easily perceive, that we were not far from the city.

At eight o'clock in the evening the wind blew violently north west, the harbinger of rain. Some of the Mongol sentinels sang their national songs. I called two of them, and treated them with brandy, and, to please us, they continued to sing, the one in high tenor, the other in bass. The airs of all their songs are nearly the same;

they are in general plaintive and harmonious. * The horse, the friend and companion of the inhabitant of the Steppes, acts a predominant part in these songs.

" In this vast plain was brought up a cream-coloured courser swift as an arrow, the ornament of the herd and the glory of the whole kouchoun. When the bogdo summons to the chace, Idam hastens to the forests of Karatchin†, overthrows the goats and the stags, the ferocious wild boars, and the terrible panthers; all admire the boldness of the rider, and the rapidity of his courser.

" There is the young Tsyren armed for the service of the khan; he flies to the Russian frontier, to the post of Mendzin; he addresses his prayer to the bourkhan (domestic divinities); he takes leave of his father and mother; his wife, with extreme grief, he saddles his coal-black steed. With a melancholy and pensive air, the warrior hastens to the north; silent is the Steppe around him; the wind of the desert scarcely agitates his feathered arrows; the elastic bow strikes against his Solonian saddle. Tsyren traverses gloomy and unknown forests; he perceives in the distance blue mountains, with

* The songs of the ancient Sungari are said to have been of the same melancholy cast. When in the stillness of the night they seated themselves in a circle, and began to sing, they affected their audience even to tears.

† In the environs of Je-ho.

which he is unacquainted. The friendly behaviour of the neighbouring brave Cossacks sometimes calms his melancholy, but his thoughts always fly back to his paternal mountains.

" The young Mongol, whose soul is uneasy, and his mind oppressed by an unknown power, beholds in his nightly dreams the shades of his warlike ancestors.

" Where is our dreaded and intrepid Gengis Khân? The songs of his mighty deeds re-echo mournfully amidst the rocks of the Onon, and on the verdant banks of the Keroulun.

" Who is that riding on the smooth bank of the Shara, singing in a low voice beloved words? Whose is that bay courser, which runs so swiftly? What does this cheerful warrior seek, who passes by the white tents? his heart well knows, who is she that lives in them: he will soon cease to roam about these mountains; his fiery courser will soon obtain him a wife. This bay courser, rapid as a whirlwind, is ready for the chace. The Obo is covered with spectators. He neighs; his light foot stamps on the pointed stones; he bites the ground in his impatience. The signal is given, all dart to the goal. Clouds of dust envelope the racers, and the bay courser, always victorious, arrives first, leaving his panting rivals far behind, &c."

Such is the substance of most of the Mongol songs, which I heard.

September 14th. — At day-break a heavy rain fell; the summits of the mountains were hidden by a thick fog. We set out at ten in the morning, and proceeded about a werst in a plain, till we reached a high hill, and passing over it went two wersts and a half in a ravine to the ascent of the Narin, a high mountain, on which we met a number of lamas and Mongols of the lower class, returning from Ourga; the old toussoulaktchi Ghendoun was among them. He commanded a whole kouchoun of Nomade Mongols, who were encamped on the banks of the Selenga, near our frontiers. The preceding spring, he had been to Irkoutsk with the couriers of the Vang; he had under his orders several advanced posts on the frontiers of Russia. It was easily to be observed, that Ghendoun was rich; a very neat travelling tent was carried on several camels; there were also many saddle horses. His wife was seated in a Chinese chaise, drawn by one horse; a led horse followed. The saddles of the Mongol women resemble those of the men, except that they are covered with a handsome carpet instead of leather.

After travelling two wersts and a half we past the Narin; two wersts farther we began to ascend, and then, by a gentle descent, reached the banks of the Koui, a small river to the east of the

Bourgoultai. The Narin and the Koui are bordered by fertile and extensive meadows; on the banks of the latter were large herds of buffaloes, of which the inhabitants of these countries possess great numbers.

We proceeded for six wersts along the foot of high mountains, ascending the Arachan, a stream which flowing from south to north, falls into the Koui from the east. For a long time the rain fell incessantly, accompanied by a high north wind; half melted snow obstructed the road, and the camels slipped and fell under their burdens. At two in the afternoon we at length reached the station, situated on the banks of the Arachan, which name the Mongols apply to all mineral and medicinal springs; in a more elevated signification this same word is applied to the sacred and miraculous fountains of life, which water the paradise of Boudha.* We did not learn, why this designation was bestowed on the stream, near which we halted. It seems, that in the idea of the superstitious, the vicinity of the koutouktou diffuses his sanctity over the waters of the environs.

An hour after our arrival, the boshko went on before to Ourga, to inform the Vang and the

* The name of Arachan is given to all mineral springs, of which the Mongols make frequent use in the cure of diseases. The river in question probably receives a stream of this kind, and has its name in consequence. — Kl.

Amban of the approach of the Mission. Before his departure he came to me, to know the number of our horses, and the quantity of our baggage. The Mission was composed of ten persons, and the escort of thirty-five men; we had eighty-four camels, a hundred and forty-nine horses, and twenty-five oxen to transport the baggage.

After the boshko had left us, Idam informed me, through the interpreter, that he had received from the Vang, the official news of the death of the Emperor of China.*

He expired on the 23d of August, in the sixty-first year of his age. This news greatly alarmed me, because the death of the emperor might easily prevent the continuation of our journey, and I hastened to acquaint the chief of the Mission with this important circumstance. The archimandrite recollected, that a Chinese officer of high rank, who accompanied an embassy from the Dzoungar Kalmucks, hearing on the road the news of the death of the emperor Kang-hi, was so afflicted at it, that he retired into the mountains to deplore so great a loss, and to conceal his grief from his travelling companions; and did not leave his retreat till he had received

* The last Emperor of China, after his death, received the name of Joui-ti (*ingeniosus imperator*); the years of his reign bore that of Kia-khing (*laudabilis felicitas*); this therefore was not his name, as is generally supposed in Europe.

from the new emperor, Young-tching, orders to continue his route to Peking.

We observed that the tassels and buttons had disappeared from the caps of the Chinese and Mongol officers; even the servants had taken off their silk tassels. Every body was obliged to put on white, and to let their hair grow in sign of mourning, which lasts a hundred days.

September 15th. — During the whole night the wind was pretty high, and at day-break Reaumur's thermometer was at six degrees below zero. Our beasts trembled with cold, and I was very unwilling to set out, but the bitketchi begged us not to delay, as the Vang expected us at Ourga.

This day, being the anniversary of the coronation of the emperor and empress of Russia, was celebrated by the performance of divine service; crowds of Mongols collected round our tents to hear the singing. Our conductors afterwards came to visit us. The conversation turned on the death of the emperor, and I expressed my concern at the loss they had just experienced. Idam had been informed of it two days before, but the Vang had ordered him not to communicate it to the Chinese guides, or to the Mission, till the last station before Ourga. His successor had already ascended the Chinese throne, but they were still ignorant of the name of the prince

who had been chosen from among the numerous sons of the late emperor.

The Mongols afforded us no assistance in preparing for our departure: they behaved rudely even to Idam, saying that they were shabi, and acknowledged no master, but the koutouktou. The inhabitants of these countries are poor; a crowd of beggars came to ask alms, and eagerly devoured the bread and meat, which we gave them. These miserable creatures came mostly from distant countries to adore the koutouktou.

When we at last set out, the rays of the sun melted the snow, so that the road became dirty and slippery. We continued to ascend about five wersts before we reached Mount Gountou, the highest we had yet met with. To the left of our road were many kibitkas, and on the right a deep ravine. The bitcheki, for this once only, drove in his Chinese chariot. Idam did his utmost to lessen the difficulties of this part of the journey to Ourga. The camels were continually slipping and falling, and it cost much labour to bring the carriages to the top of the mountain.

On the summit of the mountain, there is a colossal Obo, raised by the devotion of the pilgrims, who come to adore the koutouktou, and small pillars of wood and stone with inscriptions in the Tibetan language, which neither we nor the Mongol lamas could understand. It is probable

that these inscriptions contain the mysterious prayer, *Om ma ni bat me khom.* These heights are covered with larch, pine, and birch trees; but at present the snow lay some inches deep upon the ground. On the west side the steep rocks of the Gountou rise into the clouds.

On the summit of the mountain we met a young *dzassak* from the banks of the Selenga. He was returning from Ourga, whither he had been to adore the koutouktou. He was surrounded by the Mongols of his kouchoun, armed with bows and arrows; and was accompanied by his mother, wife, and younger brother, his sisters, and a numerous suite, all mounted on fine horses. This troop was distinguished by its splendid appearance; the women in particular were remarkable for their rosy countenances, and the richness of their dresses. Their robes were of beautiful blue satin, their caps of sable, their silken zones interwoven with silver, and adorned with large cornelians, with which even their saddles were decorated. The fair Amazons approached us without timidity, and condescended to honor us with their notice. A dzassak is the hereditary chief of a kouchoun, or division, generally composed of two thousand families. These divisions, however, are not all equally numerous. This one, on account of the youth of the dzassak, was commanded by the senior toussoulaktchi, Ghendoun, whom we had met

the day before. The dzassak stopped and asked me whence we came; if we intended to make a long stay at Peking; what we were going to do there; and took leave, after wishing us a good journey.

At two in the afternoon we were scarcely able to continue our route. The descent of the mountain was steep, and the roads covered with pebbles, which the torrents of rain had brought down. From Gountou to Ourga, we travelled eighteen wersts to the south in a ravine, situated between two lofty mountains, and watered by the Selbi, a small but rapid river, which we were obliged to cross several times on account of its numerous sinuosities. It takes its rise in the mountains, which lie to the north east, and joins the Tola at Ourga. On the road we saw many tents, and large herds of buffaloes; the young of these animals were grazing on the summits of the highest rocks. It was difficult to conceive how they were able to reach them, and to maintain their footing. In many places rows of pines and larches were growing in such straight lines, that they seemed as if regularly planted.

Seven wersts from Ourga, on the right side of the road, is a small temple; and on the left, in a narrow ravine, is a second, built of wood, and painted white. Two wersts farther on the left of the road is a very large temple, in the Tibetan style of architecture; it is surrounded by mountains

in the form of an amphitheatre. On the most elevated point we saw characters, in the Tibetan language, of colossal size, composed of white stone. Our Mongol interpreters told us that they contained the celebrated prayer *Om ma ni bat me khom.*

The sun was already set, when we arrived at the Russian house in Ourga; it is situated to the east of the residence of the Ghegen koutouktou, and two wersts from the right bank of the Tola. Ourga consists chiefly of kibitkas: the evening being foggy we did not see it till we were within three wersts of it. We travelled five-and-twenty wersts this day.

The Mongol sentinels, armed with bows and arrows, who were stationed at the gates, kept off the crowd, which had collected to see the Russian travellers. Our abode, like all the habitations in Ourga, was surrounded with palisades; in the first court there was a tent for the guard; in the second four very spacious tents had been erected for us, behind which was a small Chinese house, consisting of two rooms; in another court, on the right, the tent of the toussoulaktchi was set up, and on the left two similar ones for the bitketchi, and the boshko. The first entrance gate was pretty large, but the second was so narrow, that our carriages could not pass; and it was necessary, with the permission of the officers, to remove part of the palisade; then

our sixteen vehicles entered the second court, which was rather confined. A part of the baggage was carried into the small house, which had been inhabited by the Russian Mission, in 1807 and 1808, and which is much dilapidated.

The boshko Ourghentai came into the court to receive the Mission. In the evening, I received in my tent visits from Idam, and the zakiroktchi Darmadzap, the inspector of our house; all these officers were habited in white, in consequence of the mourning.

CHAP. III.

STAY OF THE MISSION AT OURGA.

During the night Reaumur's thermometer stood at seven degrees below the freezing point. The morning was fine, but at eight o'clock half-melted snow fell.

At ten o'clock in the morning, September 16th, the Dzargoutchi Hoai came from the Mai matchin of Ourga, with the compliments of the Vang and the Amban to the archimandrite and myself, on our happy arrival. He was accompanied by two Mantchoo bitketchis, members of the tribunal of Ourga, and by another public functionary. Hoai and the two first were dressed in silk robes of a dark-blue colour, over this they wore a white mourning robe, and a magouaztsi, or half pelisse of lambskin, with wide sleeves, and the wool outwards. These persons were accompanied by a numerous suite of servants; they conversed with us in the Mongol language by the aid of an interpreter; and after having inquired, whether our journey from Kiakhta to Ourga had been agreeable, they asked if we thought of mak-

ing a long stay at Ourga? I replied, that fearing delays, and considering the late period of the season, we should not stop there above four or five days. They answered very obligingly, inviting us to take sufficient time to rest ourselves. I left the decision of the question to the Vang and the Amban, and repeated my thanks to our conductors, for the care and attention which they had shewn me on the road. The Mantchoo dignitaries did not fail to inform us that their Houangti *had risen to heaven.* I expressed my regret at the loss of so virtuous a monarch, and hoped that the good qualities of his successor would console the nation. On their informing me that the Vang and the Amban were ready to receive us the next day, I replied, that the members of the Mission would not fail to take advantage of this permission, and also that I, as inspector, was commissioned by the governor of Irkoutsk to offer my respects and some presents to the authorities at Ourga. The Terigoun Khartsagai, immediately inquired, whether these presents came from the governor-general or from the civil governor? I replied, that they were sent by the latter. The Dzargoutchi Hoai offered me his snuff-box, a usual piece of politeness among the Chinese Mantchoos, and the Mongols. Our guards were regaled with tea.

The Dzargoutchi, though above sixty years of age, was still very strong and active. He was

extremely polite, and enjoyed the full confidence of the vang. In 1808 he had taught the Mantchoo and the Chinese to the Russian students sent to Peking. The elder bitketchi hardly opened his mouth; the second, on the contrary, was a great talker; he had filled for some years the office of boshko at the Mai ma tchin of Kiakhta. As he conversed with remarkable fluency in the Mongol, he acted as interpreter between us and Hoai, who understood only Chinese.

We were afterwards visited by Tsyrendordji, a boy thirteen years of age, the son of toussoulaktchi Idam, who had accompanied us on our journey. This young man was pursuing his studies at Ourga. According to the Asiatic custom, I made him a present of a silk handkerchief and a couple of razors, because it was the first time I had seen him.

At noon, Idam presented to us the inspectors of the Mission, appointed by the vang for the time of our stay at Ourga; they were the toussoulaktchi Demit, and the zakiroktchi Darma Dzap, of whom we have spoken before. The first, about fifty-five years of age, was in a delicate state of health. This man, who is very polite, and possessed of considerable ability, was in 1809 and 1810, with several other distinguished Mongols, at Kiakhta, when the vang had an interview with Mr. Treskin, governor of Irkoutsk.

These two persons had just left us, when the terigoun Kartsagai returned, and said that the vang had given him orders to assist us in passing our time agreeably, as we might be dull in the midst of strangers. Kartsagai was the nearest relation of the vang, and seemed to be about sixty years of age. His manners were insinuating, and he neglected nothing to gain my confidence. He told me, among other things, that the vang having received from Peking, when we were on our way to Ourga, the news of the emperor's death, had at first intended to suspend our journey, and even to send us back to Kiakhta: but considering the fatigues which we had already undergone, and the expense that our government had been put to, he had determined, on his own personal responsibility, to let us go to China. We learnt, however, from Idam, that the vang had sent a courier to Peking to know what he was to do, and that we should be obliged to remain at Ourga, till the decision of the court was received. This was the true reason of the repeated entreaties addressed to us to rest ourselves in this town, before we proceeded on our journey.

In the afternoon, Kartsagai returned with Idam and Demit; they asked of what the presents consisted, which I had brought from the governor of Irkoutsk? I replied, that I did not know; but I expressed a wish to deliver some

presents myself to the vang and the amban, as a testimony of our respect and gratitude for their kindness. This idea was approved by the Mongols. They afterwards enquired my name, age, rank, &c. They asked many questions respecting the countries adjacent to Russia; and desired to know whether the terrible war between the Russians and the French was terminated; and if England was far from Russia. I answered in a manner suitable to the circumstances, and my situation. The Mongols told me, that for a long time past the English had not brought any tribute to the emperor of China; that in consequence of events which had excited his displeasure, the late emperor had five years before dismissed their ambassador from his country palace near Peking at the very moment, which he had fixed upon to give him audience.

At four o'clock in the afternoon a discordant noise of drums and horns was heard, which proceeded, as we were informed by the Mongols, from the procession of the lamas round the temple, which takes place daily amidst a great concourse of the faithful.

17th September.—The morning was cold: a little snow fell, and the summits of Mount Gountoui were covered with it. At eight o'clock, the Terigoun Demit and the zakiroktchi came to inform us, that we might take post-horses to pay a visit to the vang and the amban. Two hundred post-

horses are kept at Ourga at the expense of the nearest khans, those of *Touchetou* and *Tsetsen*, and a hundred by the *Shabi*. Besides, the vang had given orders, that during the whole time that the Mission should remain in Ourga, we should be supplied with horses, whenever we wanted them, in order to spare our own, which had so long a journey to make.

A moment after, the youngest son of Idam came to take leave of us. I gave him a couple of razors as a present for his elder brother: and one of the Mission gave him a fine horse, as an acknowledgment for the zeal of the father in his attendance on the Mission. We were visited also by the three sons of Demit. The second, fifteen years of age, was intended for the ecclesiastical profession. They all had a modest look, ruddy complexions, but tanned, and were very richly dressed. Two silk handkerchiefs were given to the two younger. Afterwards the terigoun presented his grandson to us, who held an office in the establishment of the sons of the vang; and he too received a present. All these repeated presents, which were of no great value, were intended to gratify the tacit wishes of our visitors; and it was besides advisable, by conciliating the good will of every body, to prevent difficulties, which might impede the continuation of our journey: we therefore endeavoured to attach to us the individuals, who were about the person of the vang.

At ten o'clock the Bitketchi Tching, the Boshko Ourghentai, and the two Bitketchis of Ourga came to invite us to wait upon the vang and the amban. A carriage was prepared for the archimandrite and the monk Benjamin; another for the monk Daniel and the deacon Israel: the presents were in this last carriage. The residence of the vang was about a werst to the south-west of the Russian convent.

Twelve Cossacks mounted on Mongol horses, riding two abreast, under the command of the elder, led the procession; I followed them riding before the inspector of the baggage and the interpreter: next came the carriages surrounded by the students and the other priests: a sotnik (commander of one hundred men) with two Cossacks closed the rear. The public functionaries walked before the whole procession; and at the sides, our conductors and the other officers with their suite. The difference of physiognomy and costume, between the Mongols and us, even the dissimilarity of our horses, gave to our procession a peculiar and interesting character. On the one hand, were the white plumes on the caps of our Cossacks waving in the air, their varnished belts and the blades of their sabres glittering in the sun: on the other hand, the satin robes of the Mongols, of the most brilliant colours, and the ribands in their caps floating in the wind.

When we reached the house of the vang, which was a very plain wooden building in the Chinese style, we alighted, and entered the court-yard. Twenty of the prince's body-guard were posted at the entrance, in white robes: they had no belts, and held their swords in their left hands.

Hoai came to meet us, and, placing himself on the left hand, which in China is the place of honour, he conducted the archimandrite; I followed accompanied by the Bitketchi Tching, and the remainder of the company came after me. The principal gates were open, and afforded us a view of the equipages of the vang and his sedan-chairs. The house was falling to decay from age. After having passed by two doors, which were closed, and crossed a court-yard through which flowed a small stream, shaded by birches, we were led into a small ante-chamber. Vases of porcelain and lackered boxes were placed on a table opposite the entrance. This door, as well as the first, was guarded by soldiers. We turned to the right into a rather narrow gallery, which proved to be the audience-chamber. One side of the apartment was entirely occupied by a large window, covered with thin white paper, and a large pane of glass in the centre. Near the window, on an ordinary sofa, by the side of which there was a small table, the vang and the amban were seated cross-legged. They wore

white half-pelisses, trimmed with lamb's skin. The vang was towards the upper end of the room, the amban nearer the door. I observed an English clock on a small table near the window, but it seemed not to be wound up. The archimandrite, the interpreter M. Rasghildejef, and myself, went first. Addressing myself to the governors of Northern Mongolia, through the interpreter, I complimented them in the name of the governor of Irkoutsk. The vang asked whether the governor was in good health, &c. Two cases, containing the presents, were then brought, and placed, according to custom, before the vang and the amban. The vang received them with gratitude, saying, "The custom of making presents between neighbours and friends is very ancient among us; therefore, when you return to your country, we shall, on our part, give you presents for the governor of Irkoutsk." After looking at the list of names lying on the table, he said, that is the Major *, that is the Ta-lama. † He made us sit down opposite to him, in the following order: the Dzargoutchi,

* This was my title during our journey in China: the Chinese added to it the word *lao ye*, and the Mongols that of *noin*, both of which mean Sir. As for the other members of the Mission, these words were added to their Christian names: for instance, Andrew lao ye, Andrew noin.

† This title signifies, in the Mongol language, chief of the priests, and was given to the archimandrite of our Mission.

the Bitketchi Tching, the archimandrite, and myself. The other members of the Mission were admitted; to whom he addressed successively these words: — "These are the khara lama (the black priests, or monks); these are the students." He recommended to the latter to be diligent during their stay at Peking; to overcome all obstacles; to fulfil in a proper manner the intentions of their government; and to conduct themselves like well-bred and well-behaved people, so as to do honour to their country. A cup of tea, with sugar, was presented to each of us.

The vang then complimented the archimandrite in the Mantchoo language; adding, that he still remembered having seen him among the young Russians of the Mission who came to Peking to study. The amban asked him how old he was, how long he had been at Peking, &c. The vang, recognising the interpreter, said, "Ah! don't you remember? You were with us last spring, with Captain Vassilief." By this name the prince meant M. Novosselof, interpreter of the Mantchoo and Mongol languages at Irkoutsk, who, in February, 1820, had brought despatches from our government relative to the change of the Russian Mission.

I then expressed the wish of the archimandrite and myself, to offer to the vang and the amban some articles of Russian manufacture. The vang answered, with extreme politeness,

that we had done wrong to give ourselves so much trouble, but that he would not refuse our civilities, especially after we had taken so long a journey. Several articles of crystal, purchased at Kiakhta, were then placed before the vang and amban, as presents from the archimandrite; then I offered to the vang a pair of pistols, with bayonets, of excellent workmanship, an elegant cork-screw, and a very handsome powder-horn, and ten pounds of the best gunpowder. M. Rasghildejef gave him a perspective. The amban received from me twenty-five arsheens of camlet of the best quality, and of a cinnamon colour, which is highly esteemed in China. Both of them seemed highly pleased with our presents. The vang then questioned me respecting my age and country, and asked whether I had an office at St. Petersburg or Moscow. Hearing that it was at St. Petersburg, he cried, "That is the residence of your emperor." He advised us to rest ourselves thoroughly after so fatiguing a journey. Before we took leave of him, I did not forget to praise our conductors. The vang seemed pleased at what I said, and replied that they had only done their duty. The Dzargoutchi accompanied us to the outer door, and on taking leave invited us to dinner the following day.

The vang, whose name is Youngdoung-dordzi, is an apanaged Mongol prince, and a descendant

of Gengis Khan. Through his wife, he is a near relation of the late emperor Kia-khing. He is about fifty-five years of age, tall and robust, with a manly and pleasing countenance, and the commanding air which characterises the Asiatics. With extreme sagacity, he has an excellent memory and much understanding. This prince, having been brought up at the court of Peking, possesses all the qualities which distinguish an Asiatic nobleman. He is penetrating, artful, agreeable in conversation, and when it is necessary, his manners are polite and pleasing, nearly approaching to European urbanity. As far as it was possible for me to judge, he loves the arts, sciences, and literature. He writes and speaks very well the Mantchoo, Mongol, and Chinese. We were told, that he had composed very good verse in the last language: he also knows many Russian words. Having long resided at the court of Peking, he had often met with Europeans, and was one of the persons appointed to do the honours of his country to Lord Macartney in 1793 and 1794. As he has been for thirty years in his present office, near our frontiers, he has a particular predilection for every thing that comes from Europe. He is very partial to our music, and has a good ear. His character is firm and resolute, good-natured and discreet: he performs with ability the duties of his office, but is said to be avaricious and interested.

The amban * has been sent from Peking to assist the vang in his office for three years, and is entirely subordinate to him. He is of a good Mongol family, and above sixty years of age. He is thin, and of a middling height, and has rather vacant features; but his manners are polite and agreeable: he has none of the usual national pride, but is very mild, and speaks but little: he is said to be far from rich, in consequence of some misfortunes that occurred to his father.

We returned home by the same road and in the same order in which we came; but the crowd of spectators was this time much more considerable. Our conductors were very much satisfied with the favourable account I had given of them to the vang, especially Idam, who said to me gratefully, "You have acted very honourably."

An hour after our return, the vang sent to the archimandrite and myself seventeen dishes of confectionary, three bottles of Chinese wine made from rice, and called Schaoussin, six pounds of black tea, and to each of us two pieces of silk. The other members of the Mission received each one piece of the same silk. Every present had on it the name of the

* Amban in Mantchoo, and Ta jin in Chinese, signifies a grandee of the empire.

person for whom it was intended. Our Cossacks received two chests of brick tea, each chest containing thirty-six bricks. After having drunk the health of the vang, we requested the terigoun to thank him in our name for these marks of kindness. According to the established custom observed towards those who bring presents, I gave to the terigoun and the bitketchi a sabre, a gun, and a red Morocco skin; and to each of the six servants a silk handkerchief. Similar presents, but in a smaller quantity, were sent us by the amban. The servant who brought them received a skin of green Morocco.

Demit and Kartsagai drank tea with me in the evening. The latter is a descendant of the celebrated Toulischen *, who was sent in 1712 by the Emperor Kanghi on a mission to Ayouka, a khan of the Kalmucks. He said that he was also a relation to one of the Chinese ambassadors, who were sent to the Empress Anna Ivanovna. Having turned the conversation upon the continuation of our journey, I expressed to Kartsagai a wish to meet with an honest dealer, from whom we might obtain, by

* The interesting journey of this Mantchoo from Peking, by way of Selinghinsk, to the banks of the Volga, with the description of the country and costumes of the Russians, has been translated from the Mantchoo into the Russian by M. Leontief. Sir George Staunton, in 1821, published an English translation of the same work from the Chinese original.

way of exchange, some camels accustomed to travel in the stony steppes of Mongolia. As there are none of these animals at Ourga, Demit, who possesses numerous herds, offered to provide us with ten good camels, when we passed through his lands, 300 wersts beyond Ourga, in the Desert of Gobi. We accepted this proposal with gratitude.

September 18th.—The archimandrite having sent some presents to Hoai, I followed his example, and added to them three arsheens of black cloth, and twenty pounds of white soap. The bearer of our presents returned with two servants of the dzargoutchi, with his thanks, and an invitation to all the members of the Mission to dine with him.

At ten o'clock, the bitketchi, Tang, came with the terigoun to ask us for a list of the presents which the archimandrite and myself had made to the vang and the amban. As an excuse for this singular request, the bitketchi pretended, that they had forgotten what had been given to each of them respectively. We long refused to comply; but Tang was so importunate, that we gave him a verbal answer. He was not satisfied with this, but affirmed that his memory was bad, so that we were at length obliged to give him the list required in the Mongol language. The bitketchi spoke of Mr. Vonifantief, formerly director of the customs at Kiakhta,

who was a man of extraordinary personal strength. He afterwards praised the Russian houses, which he thought preferable to the smoky tents of the Mongols. Kartsagai and Idam asked me, if I had any of the camlet which I had given to the amban: I replied that I had none left.

At noon, we went to the Maimatchin, or quarter of the merchants, and to the residence of the dzargoutchi: the ecclesiastics were in carriages, the students and myself on horseback. We were accompanied by Tching, Ourghentai, Idam and his suite, and Kartsagai. The merchants' quarter, about four wersts to the east of our house, is situated on the banks of the Tola.

The road is uneven and stony. The Maimatchin is much larger than that of Kiakhta *: the buildings are of wood, and in a bad condition. In the streets, which are broad and dirty, there are numerous shops, with goods of all kinds. As we went along, the crowd followed us, notwithstanding the cries of two police officers, who, according to the Chinese custom, drove away the disobedient with long whips. The dzargoutchi came to meet us in the court-yard, received us very politely, and conducted us into the house, where a large apartment

* A description of the Chinese merchants' quarter at Kiakhta is contained in the "Mémoires relatifs à l'Asie," by M. Klaproth.

had been prepared for the company. The house is smaller and less elegant than that of the dzargoutchi at Kiakhta. The Mongols who accompanied us were placed at a separate table, at the entrance of the apartment, with the exception of the bitketchi and boshko, who were seated at ours. The dzargoutchi treated all in a very friendly manner: he spoke of his pupils, Messrs. Lipoftsof and Novosselof, and seemed flattered on my telling him, that his name was known in the Russian capital.

Hoai asked me how long we intended to stay at Ourga. I answered that his persuasions had induced us to resolve to remain there seven days; that three had already expired, and that we desired to employ the remaining four in preparing for our journey; that every thing however depended on the vang. Hoai again advised us to rest thoroughly, and said, that the weather was cold and rainy; and that when, according to the rules of the Chinese astrology, he had chosen a fortunate day for our departure, he would speak of it to the governors of Ourga. Of course we could do no less than thank him for his zeal.

At three o'clock, after dinner, having each drank a cup of tea, without sugar, we took leave of the dzargoutchi and Idam. Kartsagai and Idam on retiring knelt to him, a ceremony observed by the Mongols towards all Chinese officers: the Mantchoos, the Chinese, and the

Mongols, even in their greatest ceremonies, never take off their caps; they testify their respect only by an almost imperceptible lowering of their hands and bending the knee. To princes and generals, they kneel three times, advancing a little each time. To the emperor, the salutation is repeated nine times, prostrating themselves to the earth.

On our return, we saw many tents lately erected; they belonged to Mongols, who were going to adore the new koutouktou, and more were expected. A great number of persons of distinction, and private individuals of the tribe of Kalkas, had assembled at Ourga, where they were preparing to celebrate grand fêtes in honour of the koutouktou, but the death of the emperor had put a stop to every thing. All the subjects of the emperor are obliged to wear mourning for three months; and the lamas must repeat particular prayers for forty-nine days, in honour of the deceased monarch.

To give an idea of the fête celebrated by the Mongols on the manifestation of the new koutouktou ghegen, I annex the details of that which took place in 1729, in the ancient town of Ourga, situated on the Selbi, which flows into the Orchon.

On the 22d of June, in the second hour of the day, that is, after sunrise, the principal temple of Ourga was decorated for the fête. Op-

posite the entrance was placed the Idol of the bourkan Aioucha*: on the left was erected a throne, adorned with precious stones, and rich stuffs; wooden seats were placed in the temple for the lamas. The sister of the deceased koutouktou, three Mongol khans, an amban sent by the emperor of China, Young Tching, wearing a peacock's feather in his cap, the father of the new koutouktou, the three khans of the Kalkas, and several other Mongols of distinction, were present at the fête. The number of lamas was about twenty-six thousand, and that of the people above a hundred thousand. After the most considerable persons had assembled in the temple, two hundred lances, with gilt points, and adorned with figures of wild beasts in bronze, were brought out and placed in two rows before the door; at the same time a line of two hundred Mongols was formed with drums and large brass trumpets. When all was ready, six lamas came out of the temple, bearing in an arm-chair the sister of the deceased koutouktou, who was followed by the khan, the vangs, and all the other persons of distinction, in splendid costumes. The procession went in silence to the tent of the new koutouktou, who lived above a werst from the temple, with his father Darkhantchin Tching

* To whom the lamas address their prayers for long life,

vang.* An hour afterwards, the regenerated koutouktou appeared, conducted by the principal Mongol nobles and the senior lamas, who held him by the hand and under the arms. They placed him upon a horse, magnificently caparisoned; the bridle was held on one side by a koubilgan, or priest of high rank; and on the other by the ta-lama, or senior of the lamas, nephew to the vang Dounchin. When the koutouktou came out of the tent, the lamas chanted hymns to his honour, accompanied by the instruments, while the nobles and the people bowed profoundly, and raised their hands towards Heaven. The koutouktou rode slowly towards the temple; the sister of the deceased koutouktou, whom the new one also called his sister, followed him in a sedan-chair; then came the senior lama, Nomin khan, who was sent by the Dalai lama, the Chinese amban, all the lamas, the vang, and all the other Mongols of distinction; the people accompanied him on both sides.

Within the enclosed space before the temple, were six kibitkas, adorned on the top with gilded points, from which hung rich stuffs of various colours. On reaching the enclosure, the procession halted. The lamas who were nearest to the koutouktou, took him from the horse with the

* This Mongol prince had married a relation of Young Tching. This family had the good fortune to furnish a koutouktou.

greatest respect, and led him into the enclosure, through the south gate. After remaining there half an hour, the elder lamas took him into the temple, into which his sister and all the grandees likewise entered. The envoy of the Dalai lama, assisted by the persons of his suite, seated him on the throne; then the amban announced to the people the order of the emperor of China, to pay to the koutouktou the honours due to his rank: hereupon the whole assembly prostrated themselves three times, after which they placed on a table before him several silver bells, which the lamas make use of during their religious ceremonies. Care had been taken to keep back the bell which he had made use of before his regeneration, in order to see whether he would observe that it was not with the rest. The koutouktou, after looking at the bells, said to the lamas nearest to him, "Why have you not brought my usual bell?" On hearing these words, the khans, the vang, and the lamas, and all the people exclaimed — "It is our real high priest; it is our koutouktou!"

Then his sister first approached him to receive his benediction: she was followed by the amban, the principal lamas, the khans, and chief Mongols. This ceremony being over, all these persons retired. The koutouktou remained in the temple till the evening, to give his benediction to the other lamas and the people.

On the 23d of June, an hour after midnight, the amban and other great officers returned into the temple, round which the people were already assembled. At three o'clock after sunrise, the koutouktou, conducted by the elder lamas, arrived and seated himself on the throne. The amban offered him the presents from the emperor. They consisted of a plateau of gold, weighing 300 lan (about 28 pounds), in the middle of which eight precious stones were enchased. On the plateau were khadacks worth 1000 lan (2000 silver rubles) and eighty-one pieces of gold and silver cloth. A note written on each of them stated that the making cost 300 lan. Lastly, the amban presented eighty-one dishes, containing confectionary and other things. He presented all those things to the koutouktou with the most profound respect, and accompanied them with the felicitations of his sovereign. Lastly, he solicited the benediction of the koutouktou, in the name of the emperor, and addressed to him the following discourse: "Great Pontiff, thou who art incorruptible as gold, and whose splendour equals the lustre of diamonds, protect the empire as thou hast done during the life of my father, and spread thy favour and protection over my reign."

The koutouktou accepted the present, and gave his benediction to the emperor, by laying both his hands on the head of the amban; he then gave his

blessing to the lamas and to the people. Every one full of the consoling idea of receiving it directly from the divinity, advanced successively, and manifested exemplary respect, fervour, and devotion.

In the afternoon, four large tents, and a multitude of small ones, were erected at the distance of half a werst from the temple, leaving a large space in the centre for the wrestlers. The large tents were occupied by the khans and other great men. The combatants, to the number of two hundred and sixty-eight on each side, entered by two opposite points. The combats continued till the evening: the names of the victors were proclaimed, and the vanquished were obliged to withdraw. At the end there remained only thirty-five victors.

On the 24th of June, all the Mongols again went to the temple, to pay their devotions, and adore the koutouktou. On the 25th of June, the dzassaktukhan and the vang Tsetsen offered their presents to the koutouktou: they consisted of gold and silver plate, silks, khadacks, and tea. Mongols of all classes were equally eager to prove by presents their devotion and respect to the pontiff. A common Mongol gave him three hundred horses. The Chinese merchants who were at that time at Ourga offered three hundred and fifty pieces of satin, and four hundred chests of brick tea.

On the 27th, the wrestling began again. The weather was extremely warm, and the combatants were overpowered with heat. Then the khans requested the lamas to cause it to rain. In about half an hour the sky became clouded, and some drops of rain fell. The faithful attributed this to the power of the lamas, though the heat returned immediately after.

From the 28th of June to the 3d of July the wrestling continued every day. On the 3d, the khans and the other Mongol nobles accompanied by the people repaired with the thirty-five victors above mentioned to the district of Ourakou, on the banks of the Orchon, above fifty wersts from Ourga.

On the 5th of July, there was horse-racing on the banks of the Orchon: the course was eighteen wersts in length. Eleven hundred and ten horses ran at once, of which a hundred were declared the best. Distinguished names were given to all of them, and their masters received presents, and some privileges.

On the 6th of July, there was in the same place a race between 1627 horses of the age of six years. The distance was but sixteen wersts: the owners of the first 100 received presents.

On the 7th of July, there was a third course run of twelve wersts, between 995 horses of four years old. The owners of the first 100 that arrived, like the preceding, obtained a reward.

These 3732 horses all belonged to Mongols of the tribe of the Kalkas. On the same day, after the course, the thirty-five victorious wrestlers divided into two parties, and fought together, the one on the side of Tuschetu khan, and the other on that of Dsassachtu khan. They wrestled together for a long time, and the seven conquerors were taken back to Ourga.

During the races and the wrestling, 302 Mongol archers shot at a mark with bows and arrows, at a distance of twenty-five toises. Each archer discharged four arrows successively. Twenty-five who hit the mark with all four, or at least with three arrows, were pronounced the best marksmen.

On the 8th of July, all the Mongols returned to Ourga. The following morning, the twenty-five victorious archers shot in the same place where the wrestlers had before fought together. In the afternoon, a richly-decorated tent was erected near the enclosure of the koutouktou, into which they conducted him, supporting him under the arms. Several idols were carried before him, and incense was burnt in silver censers. When he had entered the tent, and mounted his throne, all the nobles took the places assigned to them. Brick tea, in silver cups, was then brought in, and presented to the koutouktou and his sister. The former, after having tasted it, returned it, and gave

orders to pour a part of it into each teapot. As soon as this was done, a cup of this tea was presented, first to the koubilgan and the Dalama, and then to all the persons of distinction. As for those who had no cups, some of this tea was poured into their hands. All drank it with great satisfaction, considering it as a sacred beverage received from the koutouktou himself.

After this, the seven wrestlers renewed the combat, which lasted from ten o'clock in the morning to midnight. A Mongol, named Babeï Ikedzan (the strong elephant), of the Kochoun of vang Tsetsen, was victor on this occasion. When the combat was finished, the koutouktou was re-conducted to his habitation, with the same ceremonies as had been observed in bringing him to the tent; after which every body retired.

On the 10th of July, there was a dinner in the tent of Toucheton khan, at which all the persons of distinction and the principal lamas were present. After dinner, there was a trial of skill in archery: the best archers had been chosen, to the number of 100: the ten who shot the farthest were proclaimed the most expert, and received presents like those which had been given to the wrestlers.

On the 11th of July, at the fourth hour of the day, all the khans and the other great men met in the habitation of the koutouktou, where

they deliberated till the evening what names should be given to the archers and wrestlers, to make them known to the people, and preserve their glory to posterity. The name of Lion was unanimously given to the first wrestler, who already bore that of the Strong Elephant; the others received, in order, the names of wild beasts or of birds. The person who received the name, first prostrated himself before the koutouktou, and then bowed three times down to the ground to all the khans and vangs; each of the latter gave him a khadack, or a piece of white stuff. After this ceremony, the kalgatchi led him round the enclosure, proclaiming his name and exploits to the people.

The first wrestler received for his reward a fowling-piece, a cuirass, fifteen oxen and cows, fifteen horses, 100 sheep, a camel, 1000 bricks of tea, some pieces of satin, and several fox and otter skins. The others received presents proportioned to their strength and agility. Similar rewards were distributed among the archers; the last archer, and the last wrestler, obtained each two cows and two sheep. The fête concluded on the 12th of July, upon which day the khans and other persons of distinction, as well as the common people, set out to return to their homes. A similar fête is celebrated every year by the Mongols, who assemble near one of the obos of their horde.

The whole name of the present koutouktou is Djab Dsioúng Dombo Koutouktou Ghegen.

September 19th. — The bitketchi and the boschko, our conductors, who were going to the tribunal of Ourga, came to see me at seven o'clock in the morning, to know what we desired to obtain of the vang for the continuation of our journey? I required:

First, on the road from Ourga to Kalgan, four tents; wood and water for the Mission at each station, in the same manner as we had received these things from Kiakhta to Ourga.

Secondly, liberty to leave a part of the provisions of our Cossacks, consisting of biscuit, under the care of the dzargoutchi, till our return.

Thirdly, permission to be presented to the koutouktou, a favour which had been granted to the preceding Missions; and if that was not possible, to allow me to pay my respects to the shandzab, the chief director of the affairs of the koutouktou. In case this last request should not be thought admissible, that I might be at least allowed, as well as the students and our Cossacks, to go about the town at pleasure.

At ten in the morning, we received the presents which the vang and the amban sent to the chief and other members of the Mission, in return for those which we had made them. Such among the Asiatics are the conditions of

friendship, the first step towards an acquaintance with any body must be accompanied by a present; then every one hastens to testify his gratitude by some gift, however trifling. Ovid justly observes:

Vulgus utilitate amicitiam probat.

They sent us some pieces of Chinese silk, blue satin, and figured taffeta: I made suitable presents to the bearers.

Half an hour after this, the bitketchi and the boschko, returning from the tribunal, came to my tent, where the chief of the Mission happened to be. The following are the answers which they brought to our demands:

First, the vang, sitting in the tribunal, refused to grant us the tents, because they had not been furnished before. He observed, besides, that the Mission travelled on its own business, and at its own expense. Our conductors observing our disappointment at this answer, and the archimandrite saying that we should suffer extremely from the cold in the Desert of Gobi, they made us easy by holding out hopes that they should be able to procureus two tents, fuel, and water.

Secondly, I could not be presented to the koutouktou, because he was fatigued with his long journey, and with having given his benediction to above 100,000 of his worshippers.

Lastly, with respect to the biscuit, we might ourselves make arrangements with the merchants of the Maimatchin of Ourga.

Late in the evening, Idam came to see me. Though he had not been with the vang and amban when our requests had been laid before them, yet having had a conversation with the former upon other business, he gave me the following explanation of the answers I had received. The vang had neither the power nor the right to order that we should be supplied with tents on the road to Kalgan; first, because we were to travel by a route where there were no fixed stations; and then because his authority as governor-general of the Kalkas did not extend beyond the district near the Russian frontier. Idam assured us, nevertheless, that we should not be without tents on the journey. As for the interview with the koutouktou, this favour was not denied to strangers; "but," added Idam, "the Russians know very well that the ghegen is but a child, without experience, who is acquainted with no language but his own: how then would it be possible for them to pay him their respects? Besides, this divine child is, like us, in mourning for the emperor. Next year, at your return, you may see him. At present, he, as well as the shandzab, is very much engaged in receiving the faithful, and the presents which they bring."

Idam then asked me, "How much longer we thought to remain at Ourga?" I answered, that at our first interview with the authorities of Ourga, yielding to their request, we had fixed seven days for our stay; that four were already past; and, consequently, we had only three days longer to remain.

"But suppose," replied Idam, smiling, "the Mission should be obliged to prolong its stay ten days beyond the time first agreed upon?" I replied, that every thing depended upon the will of the vang and the amban, and that we did not doubt their favourable inclination towards us, but felt assured they only desired our good. I added, that if the Mission, which had already been obliged to wait two months at Kiakhta for the arrival of the conductors, should be still further detained at Ourga, it ran the risk, considering the advanced season, of suffering extremely in crossing the Desert of Gobi.

Idam and the other Mongols excused themselves, affirming, that immediately on the arrival of the couriers from Irkoutsk at Ourga, the despatches of the Russian Governor had been forwarded to the tribunal of Foreign Affairs at Peking by a courier of the vang; but that the bitketchi and the boschko, who were appointed to attend the Mission, had probably set out very late from the capital of the empire; and that, besides, they had travelled very slowly; that is, not more than one or two stages daily, and

there are sixty from Peking to Kiakhta. I said that at all events I submitted to the decision of the vang and the amban, being convinced that they would not fail, if any accident happened to us on the road, to send us assistance.

Before he took leave of us, Idam told us that we should probably remain at Ourga till the fifth day of the tenth moon (1st of October), on which day they expected the return of the courier who had been sent to Peking by the vang with despatches, in which he requested permission to present himself at court, to testify, as a faithful subject, his respect for the new sovereign. Idam was ignorant whether we had been mentioned in those despatches: thus there were fresh uncertainties, and new obstacles thrown in our way, impatient as we naturally were to reach the end of our journey.

I learnt from Idam that the vang, the amban, the dzargoutchi, and the bitketchis assembled every morning in the tribunal, habited in mourning, to celebrate a ceremony in memory of the deceased emperor which is performed in the following manner: — A chest filled with earth is placed in the apartment; when the company is assembled, each person is presented with tea, with milk, in pewter cups *: every one, before

* According to the Chinese custom, the members of the tribunal are at liberty to drink tea, and even to smoke their pipe, during the exercise of their functions.

drinking, pours some drops of the tea on the earth which is in the chest, and while drinking must shed tears to deplore the death of the sovereign. This ceremony is repeated during the hundred days of the mourning, unless the new emperor should issue an ordinance to shorten it.

Idam informed me, that the tribunal (called the yamoun) is the supreme court of the country of the Kalkas: it has the civil and military jurisdiction, and administers justice: sentence is past according to the printed code of laws. The decisions of the tribunal are subject to the approbation of the vang and the amban, who exercise the functions of commissioner and attorney-general. In ordinary cases, sentence is carried into execution, after being confirmed by the vang; but those of greater importance are referred to the tribunal of foreign affairs at Peking, which decides in the last instance. The punishment is proportioned to the offence: torture is employed in the examination, and in a very cruel manner. The punishments are also horribly severe; sometimes the criminals are broken on the wheel, sometimes quartered, at others, torn in pieces by four horses; or their feet held in boiling water, &c. *

* These punishments are probably inflicted only on rebel Mongols; for the code of China, known in Europe by the ex-

The wood which was given us at Ourga was always damp, and we were obliged to take it in this condition, because we had not even a right to demand it. In general, the Chinese made us feel that we travelled at our own expense. Great care had been taken to insert this clause in the resolution of the tribunal of foreign affairs at Peking. The care of guarding our habitation, and providing us with fuel, was confided alternately to the shabi and the subjects of Touchetou and Tsetsen khan, the nearest to Ourga.

The sentinels greatly annoyed us during the night by striking two pieces of wood together, as a signal that it was time to relieve guard.

We saw at Ourga a multitude of birds, with red bills and feet, called by the Mongols, Oulan Kouchoutou (red bills). Mr. Pervouchin, who accompanied the Mission in 1807 and 1808, calls them in his journal yellow-billed jays; their note resembles that of the bullfinch.

We had to-day a good specimen of Chinese honesty.* The interpreter of our bitketchi going to the Maimatchin on some affairs of his

---

cellent translation of Sir George Staunton, prescribes only the bastinado, imprisonment, and fines for ordinary crimes. —Kl.

* It must be supposed that M. Timkowski never had to do with a Russian innkeeper, since he is so surprised at the moderate profit of his Chinese comprador. — Kl.

own offered to purchase for us twenty kin (twenty-nine pounds) of rice. We gave him money sufficient to purchase this quantity; but he brought only seventeen kin: thus he had taken a commission of five tchin, or about a silver ruble.

September 20. — At eight in the morning, Idam came to me to ask if I really had none of the camlet left which I had given to the amban. Though Idam told me that the vang desired some for his eldest son, who was on the eve of his departure for Peking, the Mongol officers asked me so frequently for some of this stuff, either directly or indirectly, that I imagined either that it greatly pleased the vang, or that he was jealous of the blue cloth sent by the governor of Irkoutsk to the amban. The repeated requests for cloth of this colour, made to us by persons in the service of the vang, confirmed us in this opinion. To our great regret, we had neither blue cloth nor camlet.

Idam in conversation mentioned to me, that Arabdan Dordji, eldest son of the vang, wished very much to be introduced to me. I immediately answered, that I should be extremely happy to wait upon him.

At ten in the morning, we rode out on Mongol horses to see the town. I was accompanied by two Cossack officers, the interpreter, three Cossacks, the deacon, and some of the students. Demit, Darma-dzap, and several Mon-

gols escorted us. We first visited the temples, and the residence of the koutouktou, which are about a werst to the west of our house. The enclosure was so high, that we were unable to distinguish the style of the architecture of these buildings. The temples stand south and north, and have roofs painted green, and round the top of one of them is a splendid gilt lattice. The koutouktou lives within the enclosure, in a separate tent, according to the custom of the nomade tribes. It is well known that the khans of Mongolia, Bucharia, and Khiva likewise live in tents. At some distance from the temples, we saw to the north a large wooden building; it was the school in which the lamas teach their pupils to read Tibetan books, and to play on the wind instruments used in their temples.

In order not to be importuned, we purposely chose for our visit the hour of dinner; but, notwithstanding this precaution, we were soon surrounded with a crowd of Mongols, who incommoded us very much. To remedy this inconvenience, the shandzab sent us two of his kalgatchi.

Behind the school there is a building where they cook the meals of the scholars of the lamas, of whom above a thousand are maintained here, at the expense of the koutouktou. To the north-east of the temples are several huts in which the shandzab resides: near this is the building where the treasure of the koutouktou is kept; it is covered with a roof of earth, and looks like a

farm-house. To the north-west are the magazines; near the gate, is an enclosed space for the horses, camels, sheep, and other animals presented to the koutouktou. The temples stand in a large open place. Before the principal doors, which are turned to the south, there is a small spot enclosed with posts and rails, painted red. It is here that the lamas perform their ceremonies; on all holidays prayers are chanted, and incense burnt upon a small wooden platform, placed towards the south. On the sides of the large space are little courts surrounded with palisades, in each of which is a large tent raised upon beams, and covered with white calico; these are the private temples of the khans of Kalkas.

The inhabitants of Ourga, ecclesiastics as well as laymen, live in tents; some are shaded by willows, which grow in the court-yards. The streets are so narrow, that two horsemen can scarcely ride abreast.

On the left bank of the Tola, opposite the temples, rises the lofty Khan ola, or Mount Imperial. * On one of its sides are inscriptions of

* M. A. W. Igoumenof, who now lives at Irkoutsk, in his account of Mongolia (published in the Messenger of Siberia of 1819), speaking of this mountain, says, " The Khan ola is celebrated among the Kalkas for the great festival held there every three years. There the census of the population is made, useful undertakings proposed, and private quarrels and differences decided. On the south side of the

colossal dimensions, formed of large white stones. They are in the Mongol, Mantchoo, Chinese, and Tibetan languages, and signify celestial joy, indicating the feelings of the Kalkas on the regeneration of the koutouktou. They wished to express, by the enormous size of the letters, the importance they attached to this event: we could perfectly distinguish them from the Russian convent. The summit of the mountain is covered with forests: in the clefts are erected the kibitkas of the guards, who are stationed there, to prevent any person from approaching the spot sacred to the living idol (the ghegen). An eternal repose reigns in these valleys, which are inhabited only by numerous herds of wild goats.

On approaching the banks of the Tola, we saw the large encampment of Touchetou khan, who had arrived here a short time since. At a small distance from this place, the Selbi mingles its waters with those of the Tola. The plain is intersected by numerous muddy ponds and

---

mountain there is a temple, the splendour of which corresponds with the importance of this assembly. The mountain is steep on the north side, but has a gentle declivity on the south. The length of the chain is forty wersts; but its height is inconsiderable, compared with that of the mountains on the southern frontier of Siberia." This comparison can only refer to those mountains of Siberia which have a considerable elevation above Lake Baikal, and the granite summits of which are covered with eternal snow. But with respect to the surface of Middle Asia in general, the Khanola, from its situation, is much higher than those mountains.

lakes. Near the residence of the vang, we were shewn the place set apart, on great solemnities, for wrestling, archery, and horse-racing. The exterior of this abode, the roof of which is very plain, by no means announced the dwelling of a prince, a descendant of Genghis khan, and married to a Chinese princess of the imperial family; of a prince educated in a brilliant court, the most powerful noble among the Mongols; of a minister, in short, whose influence is well known on the shores of the Gulf of Finland, and perhaps even on the banks of the Thames. The house is surrounded with a palisade, and with birch trees, the verdure of which contrasts with the whiteness of the tents. Streams of running water have been brought from their sources in the neighbouring mountain, into the court-yard of the palace. In general, the Chinese are fond of bringing the gifts of nature even into their towns.

We then turned to the left, and, crossing the meadow, passed by the garden of the vang, which is surrounded with a hedge, and much resembles a kitchen-garden. We observed in it small ponds, a well, cabbages, and an old summer-house, surrounded with willows: two fine horses were grazing in it.

On our return, we passed the house which is the usual residence of the ambans of Ourga; it is not above half a werst from that of the vang, and lies between two arms of the Selbi, over

one of which there is a pretty long bridge for foot passengers and horsemen. In general, the habitations of the governors of Ourga bear a strong resemblance to farm-houses in Europe.

An hour after we had returned home, the archimandrite expressed a desire to avail himself of the fine weather, for the purpose of taking a walk on the banks of the Tola, with the other members of the Mission; but Tching refused, alleging that he had not an official permission from the vang. Demit observed, that the people of Peking were extremely attached to ceremonies. "We Mongols," said he, "apply to the vang at all times, and in all places." He then entered into a conversation with the Chinese upon the subject, which ended in our being allowed to walk out.

Accordingly, our Cossacks went into the town, accompanied by the two kalgatchi, whom we mentioned above, and who, on the return of our people, were rewarded for their trouble. The oldest of them was born in the steppe on the banks of the Keruleon, and lives at the court of the koutouktou at his own expense; the younger, who more resembles a European, came from the banks of the Orchon. They told us that the koutouktou receives from the emperor a certain sum to defray the expenses of his table. The flocks and herds of this pontiff are sacred; but the herdsmen are allowed to take the wool, and the skins

of those animals which die of themselves. On the other hand, the koutouktou sends annually a certain fixed number of horses and sheep to the emperor, and to the dalai lama.

September 21st.—In the morning, Kartsagai and Idam came to inform me that the sons of the vang would be ready to receive me to-day at two o'clock. At one, I set out with the inspector of the baggage, the commander of the Cossacks, the interpreter, four Cossacks, the boschko, Kartsagai, and some Mongols. At the principal entrance some of the guards were stationed, in the same order as upon our first interview with the vang on the 17th. After passing two doors, we turned to the left, into a long and narrow court, from which we entered the apartment, where we found the three eldest sons of the vang, who expected us. They were dressed in black. The eldest, Arabdan Dordji, is thirty-two years old, the second twenty-five, and the youngest twenty-three. None of them are tall; the eldest is thin, and has a penetrating look; the two others are stout, and the youngest is very much like his father.

I paid my respects to the princes, and as it was the first time I had the honour of seeing them, I offered them six arsheens of red cloth, six arsheens of blue kerseymere, a snuff-box with a bronze medallion, a waiter, two silver table-spoons, a pair of scissors, a knife and fork, a

pair of steel snuffers and stand, of the best manufacture, two pair of embroidered boots of Kasan, two Morocco tobacco-pouches, two pots of scented pomatum, and two smelling-bottles. A pair of crystal chamber lamps, and some other articles of glass, were presented in the name of the archimandrite.

The princes accepted our gifts with great satisfaction, saying, however, that, coming from so great a distance, we had taken too much trouble in bringing all these things with us. They made me sit down opposite to them, and a cup of tea, with sugar, was handed to each of us. The eldest prince then offered me snuff in a Chinese snuff-box; he inquired into the particulars of our journey from the frontiers, and asked us how we liked Ourga, and whether we intended soon to continue our journey. I made suitable answers to these questions, repeating the assurances of our entire gratitude for the kindness with which the vang, their father, had received us; at the same time expressing our hopes that he would continue to entertain these favourable sentiments towards the Russians. At the conclusion of our visit, Kartsagai, who, as the relation and tutor of the princes, was present at the audience, showed us five arquebuses, with their rests, which were hanging against the wall; they were all of Russian manufacture, and richly gilt in the Mongol fashion.

The princes make use of these arms when they go to hunt wild goats. I regretted that I had been obliged to leave Saint Petersburg at such a short notice, and had not been able to bring my fowling-pieces; I observed also, that the manufactories of arms in Russia had now been brought to the highest degree of perfection. A great number of Mongols who had witnessed our conversation, for the windows were open, manifested extreme satisfaction at our politeness to the sons of the vang.

The court which we had just crossed for the second time, was the same where Count Golovkin maintained with so much dignity the honour of the Russian name, by refusing to conform to the humiliating ceremony which the Chinese arrogance and the personal pride of the vang of Ourga had prepared for him. In this town, the refusal of the Chinese government to receive the Chinese embassy was ascribed to the firmness of the ambassador. *

On returning, we met a caravan of Bucharians, consisting of 140 camels, on their way from the maimatchin of Ourga, with brick tea, to Ouliassoutai (grove of poplars), a town lying to the north-west of the Selenga, and south of the Altai mountains. Demit told us, that the camels performed in forty days the journey from

* See the note at the end of this chapter.

Ourga to Ouliassoutai, which is the same time as the Chinese merchants employ on the road from Kalgan to Kiakhta, with merchandise, but with relays of camels. Ouliassoutai is the residence of a Mantchoo general, commander-in-chief of the troops in the country of the Kalkas. There is a strong Chinese garrison in the town, and large magazines of millet: considerable sums in silver are sent there for the pay of the soldiers.

At three o'clock, I sent the inspector of the baggage, and the interpreter, to the maimatchin, to make some purchases. The dzargoutchi gave them a guide, and likewise consented to take part of the provisions of the Cossacks into his custody. In the mean time, we took a walk on the banks of the Tola, to the no small discontent of a soldier of the guard, who accompanied us, and who could not conceive what pleasure we could derive from this walk. The Mongols, like most of the Asiatics, are accustomed to ride on horseback, and do not like to go out on foot; they even consider this exercise as humiliating.

Having crossed two small bridges, built over two arms of the Selbi, which is very rapid, we saw to the south, the house of the amban Beisse, which is built in good taste, and then a smaller one, destined for the residence of Chinese mandarins who come to Ourga on official business. Small canals conduct the waters of the

Selbi into the kitchen-gardens of these dwellings. Nearer to the Tola stands the house of the amban, not far from which is a small pond supplied by the Selbi. The surrounding pastures were full of cattle.

September 22. — At ten in the morning, we received the presents which the sons of the vang sent us in return for ours; they consisted of Chinese silks. The dzargoutchi having come to take leave of us, I requested him to accelerate our departure from Ourga as much as possible. He replied, that he did not possess much influence in the tribunal; and added, that it was the report of our departure which had induced him to come and take leave. These words inspired us with the hope that we should soon quit Ourga; but it was but of short duration, for we learnt in the evening from our conductors, that we should certainly be obliged to remain here till the 1st of October, as the vang and the amban wished that the Mission should have entirely recovered of its fatigues. I complained of the humidity which visibly affected our health, and of the bad fodder for the cattle and the beasts of burden, for which, they being the property of the government, I was responsible; and that I was fearful, that if we crossed the desert of Gobi so late in the season, many of them might perish, as had been the case with the Mission in 1807. Convinced of the justness of my ob-

servations, the toussoulaktchi asked me if we wished to have our beasts removed to some distance, to better pastures, or whether we desired to leave Ourga. With one voice we answered, "to depart," and the Mongols promised to consider of it.

September 23. —After dinner, we took a walk on the road leading to the mamaitchin, near the house of the beisse. We had intended to have gone as far as the banks of the Tola; but the Mongol who accompanied us told us, that it was very marshy there. Having passed the house of the beisse, we ascended an eminence, on which stands a soubourgan, or sacred pyramid, of the disciples of Boudha, erected by a Mongol prince. The pedestal, which is of a square form, is made of unhewn stone, cemented with a composition made of clay and straw: the walls are made of gray bricks, and the interior filled with sand and stones. Near the soubourgan, we met a Mongol prince of the third rank, who led a nomade life in the desert of Gobi. He had come to Ourga to pay his homage to the koutouktou, but particularly on account of the death of the emperor. Every body was anxiously waiting to know what would be the first acts of the new emperor. The prince was about forty-five years old, rather stout, and, like most of the Mongols, had no beard. He looked at us with much curiosity, and the dress of our eccle-

siastics particularly attracted his notice: he was surprised that we spoke the Mongol language so fluently, and that the archimandrite and the interpreter possessed so thorough a knowledge of the Mantchoo. The prince wore a robe of dark blue; he was mounted on a superb black horse, and was attended by five servants.

From this hill we enjoyed an extensive prospect over the Tola and the town, with its splendid temples. On the south rises Mount Khanola; on the north the town is sheltered from the cold winds by a chain of high mountains; in the west we saw the houses of the vang and the amban, a number of tents which form part of the town, vast meadows, and in the blue horizon the summits of a chain of mountains; to the east, plains and mountains, the maimatchin, and in the distance, masses of naked granite. The numerous tents, designed for the abode of the faithful who came to adore the koutouktou, their horses and camels scattered here and there, gave an extraordinary animation to this place, which otherwise has a desolate and rude appearance.

The climate of Ourga is very severe. The natural humidity of this country, surrounded by mountains abounding in springs, is still farther increased by the vicinity of Mount Khanola, the colossal summits of which com-

mand it on the south, and neutralise the salutary influence of the warm winds. The cold is so great, that even culinary vegetables are injured by the morning frost. The inhabitants of Ourga are therefore obliged to have recourse to the kitchen-gardens of Kiakhta, from which the Russians who live on the frontiers also obtain their supply. About two wersts below Ourga, there is a spot which would be much better calculated for forming a large settlement.

On returning along the left bank of the Selbi, we passed the residence of Akhai-koung, chief of the police of Ourga; it was surrounded with a palisade, within which are some wooden magazines and tents: that of the proprietor was covered with dark blue calico. The head of the police manages the affairs of the town, in conjunction with the shandzab (or marshal of the court of the koutouktou), because the majority of the inhabitants of Ourga consist of ecclesiastics, who are subject to the jurisdiction of the shandzab alone. It is said that neither the lamas nor even the koutouktou interfere in the decisions of this judge. The population of Ourga is reckoned at about seven thousand, a fifth part of whom are lamas.

In the evening, we went with our inspector of the baggages to see Idam. The Mongols rallied him, saying, that he seldom visited us, in order to oblige us to come and see him. Idam,

who is fond of the metaphorical language of Asia, answered, "An old tree which is left to itself is in danger of falling; but when it is supported by the branches of younger trees, it may long resist the storm."

This meant, that, being younger than he, a long walk was not so fatiguing to us. He informed us, that a consultation had already been held respecting our journey, and that in an hour a report was to be made to the vang. I did not fail to request him to forward the interest of the Mission.

September 24th. — The inspector of our convent came to me this morning. He told me that to the west of Ourga there are warm mineral springs, the greater part of which are sulphureous; this is confirmed by their strong odour, which is perceptible at a considerable distance. In some diseases, the Mongols, according to the advice of their lamas, make use of these waters: no preparations, however, are made for the patients; but on their arrival, pits are dug in the ground, which serve instead of baths.

Some time after, the bitketchi and the boschko came to us on their return from the tribunal. With a melancholy countenance, they announced to us, that the vang, taking into consideration that we were going to the Celestial Empire by virtue of a treaty, inviolable under the present

dynasty, had resolved to permit us to continue our journey; and that, even in case he should receive from Peking orders concerning us, he should have time enough to acquaint us with them while we were on the road. This news gave me extreme pleasure, and I immediately ordered preparations to be made for our departure, that we might be able to set out the next morning.

At dinner-time, the bitketchi came to see me: he appeared to be in a very ill-humour, the reason of which we learnt of the Mantchoos in the evening. The vang had not received either the bitketchi or the boschko; they had only been told at the tribunal, that Kartsagai, who was a Mongol, had, in conformity with the unanimous opinion of the Mongol officers, represented to the vang, the preceding evening, the absolute necessity of suffering us to pursue our journey; on which the prince had given his decision accordingly. This mode of proceeding had extremely offended the pride of the two Chinese, who indulged in satirical reflections and abuse of the Mongols.

Observations on the last Russian and English Embassies to China. By M. Klaproth.

As the embassy sent by the Russian government in the year 1805 has been often mentioned in this work, I think that an account of it will not be uninteresting. The

plan was conceived at St. Petersburg in 1804; and, as it seems, in consequence of the desire expressed by the Court of Peking, to receive an ambassador from the white Khan. The Russian government neglected nothing to render this embassy splendid, worthy of the monarch who sent it, useful to commerce, and advantageous to the sciences. It was composed of persons taken from the most distinguished families in the empire; its chief was a man of talents and agreeable manners, entitled by his rank and birth to fill the highest offices; it carried magnificent presents for the Emperor, and a number of learned men, under the direction of the late Count John Potocki, was attached to the legation. This numerous embassy left St. Petersburg in several divisions, which were to join at Irkoutsk towards the end of September, 1805.

Having arrived in this town, the ambassador sent M. Baikov, his principal Secretary, to Ourga, to make the necessary arrangements with the Chinese and Mongol authorities, with respect to the manner of conveying the suite to Peking, and on the points connected with the journey. These first negociations were attended with some difficulties; the Chinese refused to receive an embassy so much more numerous than preceding ones, alleging, that they had not reckoned on more than a hundred persons, and that they had established the relays in the desert of Gobi accordingly. After long disputes the ambassador was obliged to reduce the number of his suite, and limit it to a hundred and thirty persons.

On the 17th of October, Count Golovkin arrived at the fort of Kiakhta, called Troïtsko Sauskaia, distant three leagues from the entrepôt of commerce, which is close to the frontier. Fresh negociations detained him there two months and a half; the obstacles were not entirely removed till the end of the year, and the embassy did not pass the frontier before the 1st of January, 1806.

The cold was excessive: the members of the expedition suffered the more from it, as they spent fourteen days in travelling the seventy-four leagues from Kiakhta to Ourga. During the whole of this journey they had no shelter against the inclemency of the climate, but felt tents. While the embassy was in Mongolia the cold was almost constantly between 15 and 30° Reaumur below Zero. The mercury froze twice.

At Ourga the discussions on the Chinese etiquette were renewed; the ambassador refused to submit to it, alleging the example of Lord Macartney, who had saluted the Emperor Kien Long only according to the manner usual in Europe, on such occasions. Couriers were dispatched to Peking, and hopes were entertained of obtaining a favourable decision from the College of Foreign Affairs, and perhaps from the Emperor himself.

Meantime the vang or Viceroy of Northern Mongolia received orders to give a fête to Count Golovkin in the name of the Emperor. The reception for this fête took place on the 15th of January, in the open air, and with a cold at 23° to 24°. The vang required that the ambassador should first perform the Ko-to, or nine prostrations before a screen, and a small table covered with yellow damask, representing the person of the Emperor. This demand was too humiliating for the representative of a great Monarch to submit to. Count Golovkin therefore refused, and the fête did not take place.

From that moment the negociation took an unpleasant turn, and the minds of both parties were embittered. Notwithstanding some faint hopes of an amicable termination of these differences, the embassy was dismissed on the 10th of February, by a letter from Peking. It returned to Kiakhta in the beginning of March.

If, on this occasion, the Chinese refused to concede any point, with respect to etiquette, it was, because they

could not do it according to their notions, since Russia has long since been upon the list of states tributary to the celestial empire. * To modify the ceremonial, at the desire of the ambassador, would have been derogating from the ancient usages, and casting an additional disgrace on the reign of Kia Khing, which was already troubled by serious revolutions in the interior of China.

It was in 1689 that the Mandchoos obliged the Russians to abandon the fort of Yaksa, or Albasin, which the latter had built upon the left bank of the Amour, and to sign a disadvantageous treaty at Nertchinsk. Ever since that time the court of Peking is accustomed to consider the Czars as princes subject to the celestial empire. Khanghi boasted of having humbled the Russians; and praised their submission when they refused to assist his enemy, the Prince of the Eluths. Young tching treated them haughtily, refused to admit their caravans into his empire, and positively insisted on the final determination of the frontiers, which took place in 1727. In the reign of Kien-long, the Chinese government suspended the

* Every thing relative to the Embassies from those countries which are accounted tributaries, is regulated in the *Hoei tian*, or the fundamental code of the empire. In that of the reigning dynasty, there is a whole chapter treating of the manner of receiving the Russian Embassies. It is there laid down, that the Ambassador shall be daily supplied with a sheep, a vessel of wine, a pound of tea, a pitcher of milk, two ounces of butter, two fish, two cups of oil for the lamps, a pound of salted cabbage, four ounces of soya, four ounces of vinegar, and an ounce of salt. Every ninth day he receives from the Emperor's own table, as a mark of special favour, four dishes, and ten teapots full of tea, prepared in the Mantchoo fashion. No other Ambassador is treated with so much attention: the provisions furnished to the suite of the Ambassador are also specified in the Hoei tian.

commerce of Kiakhta, under the most frivolous pretexts. In 1743 it expressed its discontent that Russia did not send any more embassies to Peking. The conduct of the Russian clergy settled at Peking, that of the caravans which went to that capital, and frequent disorders which happened on the frontiers, still farther excited the discontent of the Chinese; it was raised to the highest pitch, when the senate of St. Petersburg formally refused to give up to them Amoursana, prince of Dzoungaria, who in 1756 had taken refuge in the territories of the empire, after an invitation which he had received, as it seems, from the Russian government. Happily for the preservation of peace between the two powers, Amoursana died the following year at Tobolsk, of the small-pox. At this time the senate had solicited the sending of a Chinese ambassador to St. Petersburgh, and the free navigation of the Amour; Kien Long rejected these proposals, and imperiously demanded that the rebels Amoursana and Chereng should be given up. Being at length convinced of the death of the first, the Chinese required that his body should be given up to them; however they were at last contented with having it shown to them at the frontiers. In 1760, rude letters were addressed by the College of Foreign Affairs, to the senate. Disputes relative to the affairs on the frontiers, desertions, and the refusal to give up Chereng, became more and more violent. The Russian clergy at Peking were confined, and the Chinese, in their diplomatic correspondence, made use of very offensive expressions. The court of St. Petersburgh, which had very much at heart the preservation of the good understanding with China, and the prosperity of the commerce of Kiakhta, renewed, in 1762, its proposal to receive into its capital an envoy of the celestial empire. The Emperor of China not having thought proper to accede to this request,

Russia prepared an embassy for Peking, but it did not take place. Chinese and Russian agents however met the same year at Kiakhta, to remove all the difficulties, and terminate all the dissensions which disturbed the harmony of the two empires; but soon separated without having fulfilled the object of their mission. The tribunal at Peking took the liberty of sending to the senate a very severe reprimand on its obstinacy, and the disorders on the frontiers, which still continued. In 1763, Mr. Kropotov was sent to Peking; he obtained an audience of the emperor: the council of foreign affairs, however, did not accept his proposals, and the envoy returned to Russia, without having succeeded in his object. The following year the Chinese put a total stop to the commerce with Kiakhta, and sent a rude reply to the proposals which had been made to them. In 1765, however, they expressed a desire of terminating amicably all these disputes which injured the interests of the two empires, and proposed a new congress. This did not take place, but a definite arrangement was made on the occasion of a supplementary article which Kropotov added to the old treaty of 1727. The commerce of Kiakhta was renewed in 1768; but it was again interrupted in 1785, on account of the deserter Ouladgan, and continued closed till 1792.

It will be seen from this hasty sketch, that the relations between Russia and China have not always been extremely amicable; and that the latter of these two powers arrogated to itself a kind of supremacy over the first, of whose strength it is probably ignorant, because it is but little manifested in the east of the empire, being entirely concentrated in the west. The refusal of a Rusian envoy to submit to the ceremonial usual when the ambassadors of tributary kingdoms appear before the Son of Heaven, could not fail to lead to his speedy dismissal.

Had Count Golovkin come at the head of an army, he would probably have succeeded better than merely loaded with compliments and presents, which the Chinese choose to call tribute. In the latter case, he was certain of not obtaining his object without having received permission from his government to make the nine prostrations.

Mr. Timkowski is wrong in making a comparison between the last Russian embassy, and that of the English, in 1816; at the head of which was Lord Amherst. The latter was indeed likewise sent back unheard, but from motives very different from those which caused the dismissal of the other.

England is much more favourably situated with respect to China, than the empire of the Czars. It has never been obliged by the Chinese to cede a territory which it had occupied, or to sign a disadvantageous treaty. Its conquests in India, though the court of Peking pretends to know nothing of them, must necessarily excite some reflections in the celestial empire: it has probably no inclination to measure its strength with that of the nation which reigns on the seas, and has extended its conquests in India with such astonishing rapidity, that its dominion actually borders on the Chinese empire.

On the other hand, the mercantile genius and sound policy of England, must remove any apprehensions of the Chinese of being attacked by this power, because a rupture between it and China would immediately be followed by the total ruin of the trade of Canton, which is much more advantageous to the English than the possession of one or two Chinese provinces could be. The occupation of a part of the Chinese territory by the troops of the East India Company, far from compelling the court of Peking to treat with it, would infallibly lead to

a state of perpetual war; the necessary result would be the ruin of the commerce of a country which has only one great internal communication, namely, the great Imperial Canal, which the two belligerent parties would be able to destroy, each on its side.

As to the Chinese, they will not break with the English, as long as the dignity of the empire permits it; for the trade of Canton not only produces a great circulation of money in most of the provinces, but also procures the Emperor and his ministers a considerable and certain revenue; whereas that of Kiakhta, which rarely exceeds 6,000,000 of francs, is not an object of sufficient importance to interest the Mantchoo government. It does not gratuitously throw obstacles in the way of it, because it is advantageous to Mongolia; but it attaches so little value to it, that it suspends it whenever it thinks itself obliged to punish the Russians.

For the reasons which I have here pointed out, England, though it has sent embassies and presents to the Son of Heaven, is not considered as a power subject to his authority. Lord Macartney did not submit to the Chinese ceremonial, though such a report was circulated while he was at Peking. The Chinese endeavoured to obtain from Lord Amherst, what his predecessor had refused, but the firmness of Sir George Staunton, and the powerful reasons which he alleged, hindered him from acceding to their demand. The Chinese ministry desisted from its pretensions, and on the 27th of August, 1816, granted to the English ambassador liberty to appear before the Emperor without making the nine prostrations. A fortnight before they had prepared for him, at Thian-tsin, a fête similar to that which was to have been given to Count Golovkin, at Ourga, without requiring from Lord Amherst any thing more than the salutations usual in Europe. The

Chinese therefore granted every thing to the English ambassador, while they refused every thing to the one sent by Russia. If the latter did well not to submit to the humiliating ceremony which was required of him, the other acted like a madman, in ruining, by a puerile obstinacy, the success of his mission; an obstinacy the more inconceivable, as he had just gained a complete victory over the pride of the Chinese, who had yielded to him in every particular. The following are the facts:

After Lord Amherst had obtained the assurance that the Emperor dispensed him from the Ko-to, the Duke, and the other Commissioners sent to receive him, intimated to him the order which they had to conduct him the next day from Thoung tcheou, where he then was, by way of Peking, to Yuan-ming yuan, a country-seat, where the Emperor expected him to give him audience. The ambassador set out for Thoung tcheou, on the 28th of August, at four o'clock in the afternoon, in a magnificent landau, drawn by four mules. They reached the place of their destination at half-past four the following morning, where they found all the mandarins in their habits of ceremony. The latter told the English that they were going to be presented to the Emperor immediately. Lord Amherst, alleging extreme fatigue, refused to appear before the Chinese monarch in his travelling dress, and covered with dust. The Chinese commissioners, thinking that they had not sufficiently explained themselves, respecting the ceremonies to be performed, and imagining that the refusal of the ambassador was founded on the apprehension that he would be compelled to make the nine prostrations, repeated several times the words, Ni men ti ly, that is to say: Your own ceremony is all that is required. Lord Amherst, however, not reflecting that the Emperor, and all his court, was expecting him, persisted in waiting

for his fine clothes, his suite, the presents, and the King of England's letter, which he had forgotten to bring with him in his landau, though such a document ought never to be out of the hands of the person who is entrusted with it. The Duke, who was to present him to the Emperor, took him by the arm, saying, "Come, at least, into my apartment, where you will be more at ease than here in the crowd; you may rest there while I go to the Emperor and inform him of your desire." But Lord Amherst replied, that he was fatigued and ill, and that he would hear nothing of an audience till his suite and his baggage had arrived. In consequence, the ambassador was conducted to the hotel prepared for him. Some hours after, the Emperor sent his physician to Lord Amherst to examine the state of his health; the Chinese Æsculapius having found him very well, made his report to the Son of Heaven, who immediately ordered the English embassy to be dismissed, because the head of it had deceived him, by feigning illness, at the moment when he was to be presented to him.

The Chinese government had the good sense to see in the conduct of this ambassador only a want of tact, and the blunder of an individual. It treated the English legation, on its return from Peking to Canton, with all possible attention and deference; and this incident has had no detrimental effect whatever on the trade of the Company at Canton.

CHAP. IV.

CONTINUATION OF THE JOURNEY TO THE SOUTHERN FRONTIER OF THE COUNTRY OF THE KALKAS.

SEPTEMBER 25.—During the night, Reaumur's thermometer fell to 6° below Zero; at eight in the morning we sent off our baggage, and followed ourselves at ten, to our great satisfaction, after having taken leave of the persons with whom we had been most intimate.

Wishing to enjoy the fine weather, we walked on foot, as far as the Soubourgan, which we have described above. We continually met numbers of the worshippers of the koutouktou, on their way to his temple. The new zakizoktchi, who was appointed to attend us to the first station, prostrated himself several times before the Soubourgan, looking with much reverence towards the temple. Demit, out of friendship to me, accompanied us for three wersts from Ourga, and then returned to announce to the vang, the happy departure of the Mission.

From Ourga we proceeded directly east for ten wersts on the left bank of the Tola, on a very

stony road, and leaving the Maimatchin to the right. Behind the kitchen gardens we saw some wooden roofs erected over the graves of Chinese, who had died in this country. We then crossed the river Oulutoui, a small stream which runs from north to south, and flows into the Tola. Our horses and cattle had hitherto been in pasture near the source of this river, but here we could see nothing but naked rocks. A chain of mountains rose on the left, and on the right the majestic Khanola, situated on the other side of the Tola, commands all the neighbouring country. The Tola divides itself into several arms of different depths; its water, like nearly all mountain streams, which flow over a stony bottom, is extremely pure and transparent. We forded the Tola, the current of which is very rapid, opposite to Mount Bain djirouke (rich heart). Thanks to the arrangement made by two Mongols, subjects of the koutouktou, we passed over without difficulty.

The Mantchoo Toulischen, who traversed these countries on his way to Russia in 1712, says, "that in the beginning of September, the Tola was so swollen, that it was impossible to ford it, and for want of boats, he and his companions were obliged to wait three days, till the waters had subsided. They caught many fish, among which were more than ten salmon, and pikes above

an arsheen long; they shot a very large stag on the Khanola. The Tola, continues Toulischen, has its source in the west, at the foot of Mount Ghentai, and flowing westwards, falls into the Orchon, which issues from Mount Kangai. The latter waters these plains, where the flocks of the koutouktou and Tonchetou khan are at pasture; then taking a north-westerly direction, it empties itself into the Selenga. Beyond the Tola, towards the north, are three chains of mountains, called Songhin, in the hollows of which are three great springs, known by the name of Selbi. These mountains are very high, and their summits pointed. The passage over them is by narrow and difficult defiles. In the ravines grows thick grass, and beautiful flowers charm the eye by the brilliancy of their colours."

In the track of country from Kiakhta to Ourga, we might still fancy ourselves to be travelling in the Russian frontier provinces, inhabited by the Bouriates, the scenery and the productions are so similar; but at the very first step beyond the Tola, we perceived that we were in a different country. We drank a glass of fresh water out of this river, and then entered the dreary and melancholy deserts of Mongolia.

From the right bank of the Tola, till within a short distance of Peking, the road, with the exception of a few windings, runs in a south-

easterly direction. For about fifteen wersts it was ascending, and covered with fragments of rock. On the right hand it is for some wersts contiguous to one of the branches of Mount Khanola, on which rise stones of colossal size. The summits are covered with fine birch and larch trees; numerous streams fall from the ridge of the mountain, and form the Koul, a small river which joins the Tola. Herds of buffaloes were feeding in the low grounds at the foot of the mountain. From the banks of the Tola to the heights of Nalika, we saw many very wretched tents by the road-side; near most of them there were nooses to catch the horses, hoops and poles for the tents, &c. All these wooden articles are sold to the inhabitants of the desert of Gobi, which is entirely destitute of wood.

Fifteen wersts from the Tola, the caravan had to ascend five wersts to reach the summit of Nalika. From this place we beheld an extensive plain; the soil was composed of small stones; on the left were naked rocks, between which the Tola flows. The Mongols believe, that in a deep abyss in this mountain, there are immense treasures of gold and silver, which were concealed there in ancient time by robbers; frightful precipices and noxious vapours forbid all access to the most daring mortals. This part of the country is much renowned in the history of the Kal-

kas for the battles fought by the Mongols at the time of the invasion of the celebrated Galdan, prince of the Sungari, towards the close of the 17th century, when the country of the Kalkas was incorporated with the Chinese empire.

The following is the account given by the Mongols of this event.

On the death of Altan, khan of the Kalkas, in 1657, he was succeeded in the government by his eldest son, Lobdzan Touchetou Khan. His second son was the first koutouktou of the Mongols. The religion of Boudha was already so generally spread in Mongolia, that in the country of the Kalkas alone, three independent khans desired to have each a high priest in his province. Touchetou Khan demanded the preference for his brother Djabdzun Koutouktou, because their father had been the principal khan of Mongolia; and because the soul of the first Mongol kouktouktou had entered into Djabdzun. Dzassaktou Khan, on the other hand, pretended that his son, Galdan *, who was also koutouktou, deserved to be chosen, because he was inspired by

* There is a contradiction here with respect to the descent of Galdan. He is generally supposed to be the son of Batour Koung Taidzi (Kontaisha), sovereign of the Eluths, or Sungari; who, when the Russians extended their conquests in southern Siberia, had some relations with the court of Moscow. The proximity of the country of Dzassaktou Khan, and of the principality of Sungaria, may easily have given rise to this confusion.

the Bourkhan Maha-gallan *, who was far superior to Boddi-sado Darnatou †, who dwelt in the body of the brother of Lobdzan. It was resolved to hold a general assembly to determine this important question, but Lobdzan would not wait so long. He caused one of the subjects of Dzassaktou Khan to be beheaded, and sent him the body fastened to the tail of a horse, declaring that he had no better news to send him in future. Koutouktou Galdan then went to Tibet, to the Dalai Lama, with whom he had passed his early youth, as one of the most distinguished lamas, and requested him to deprive his rival of his ecclesiastical dignity. The Dalai Lama gave him an obscure answer; and in the end left the matter to his own decision. Galdan, upon this, declared himself khan, and

* The idol of this Bourkhan is of a blue, black, and white colour. It has three eyes and six arms, and a terrible and fiery countenance. Sometimes he is represented mounted on an elephant, or a human monster with an elephant's head. His dwelling is supposed to be in the waters; others pretend that he inhabits the impenetrable forests which are found in the south-east part of the world, and are called Serigoun Tchitcherlik.

† The Boddi Sado (Bodhisatwa), are holy persons, a degree lower in rank than a Bourkhan. They are the protectors of the human race; they oppose evil spirits, and receive the souls of the dying. The one alluded to here, is generally represented with eight arms, and many faces. He is lightly clad, and there is nothing hideous in his appearance.

assumed the title of Boshokotou; which till then had been appropriated to the descendants of Gingis Khan alone. He armed the principality of his father, and began a terrible war with Touchetou Khan; so that the Mongols still speak with dismay of the scenes of carnage which at that time desolated the country. The vengeance of Galdan inspired terror; all fled before him, and many thousands of the Kalkas perished of famine and misery. Touchetou Khan, and the koutouktou, his brother, being obliged to fly, had no means to escape certain death, but by imploring the protection of the Mantchoos, who reigned in China. The koutouktou went to Peking to conclude a treaty, acknowledging the Emperor of China for his sovereign, and was received with great distinction. The Chinese troops, sent to the assistance of Touchetou Khan, were composed, for the most part, of inhabitants of Daouria, and of a portion of Mongolia, which had been lately incorporated with the Chinese empire. Galdan was defeated in several battles, and obliged to escape into Sungaria.

The Emperor Kanghi showed so much zeal and activity in assisting Touchetou Khan, only because the court of Peking had resolved to take possession of all Mongolia. Five numerous armies, composed of chosen warriors, entered Mongolia. The Emperor himself took the chief

command, and marched against Galdan. The sequel soon showed the great inequality in the ability of the two parties. While the Emperor proceeded with great prudence and judgment, Galdan, on the other hand, showed his ignorance of the art of war. The Emperor's troops, superior through their numbers and their artillery, soon routed the Eluths, and put them to flight. Galdan being no longer able to oppose the Chinese, thought only of rallying the remains of his defeated army; but the enemy every where cut off his retreat. He had scarcely succeeded in reaching Mount Tereldji, when he was overtaken by Fiangou, the Mantchoo commander-in-chief, who completely defeated him in the month of June, 1696; on which occasion, the wives and children of Galdan, as well as a great number of chiefs of the Eluths, were taken prisoners by the conqueror. Kang hi, under the title of Protector of the Khans of the Kalkas, rendered them entirely dependent on his will. Galdan, depressed by his successive losses, stripped of his possessions, and insulted by the few soldiers who still remained with him, sunk into a despondency which he did not long survive. He died the year following, of a broken heart; but if we may credit the assertion of Kang hi, Galdan put a termination to his life by poison.

In proportion as we advanced, the mountains were lower and less rugged; we no longer met with great hollows, or considerable elevations; every thing seemed to indicate the vicinity of the plain of Gobi, the most extensive of central Asia.

After proceeding five wersts, we arrived, at four in the afternoon, at the station of Nalika, which is thirty-five wersts from Ourga. The inhabitants of this district are very poor in comparison with the nomade tribes to the north of Ourga. Many boys ran after us to ask alms, yet herds of camels and flocks of sheep, which were very large and fat, were grazing about us. The station is on the left of the road near a lake. Only two tents had been prepared for the Mission, but at my desire the bitketchi persuaded the kalgatchis who accompanied us, to put up another for the students; they were very inconvenient, small, and in bad condition. I gave an arsheen of plush to the zakiroktchi who had attended us from Ourga. While he travelled with us, he had asked for information respecting the nations who were neighbours to Russia, and also of the condition of the people, of our troops, &c. He was a great talker, and candidly confessed his ignorance of history and geography. He told us that we should pass near Mount Darkan (Smith), which had received its name from the

circumstance that Gingis Khan had formerly forged iron at the foot of this mountain. The zakiroktchi was persuaded that several sovereigns of Europe must be descendants of Gingis Khan, a native of the banks of the Orchon, the conqueror of Tibet, Mongolia and China, and founder of the dynasty of Yuan, because he had reigned in Russia, and other foreign countries; a conjecture of which it seems unnecessary to shew the absurdity. He informed us that there still existed in Mongolia ruins of houses that belonged to Gingis Khan, and he supposed there must be some in Russia. The Mongols were pleased to hear from us, that Gingis Khan was celebrated in Europe for his heroic actions.

The zakiroktchi told us that the vang of Ourga received from Peking an annual salary of twelve hundred lan in silver, (about 2500 silver rubles) and forty pieces of kanfa, which is a very strong kind of satin, and seven hundred and twenty lan for his table. He did not know the amount of the amban's salary, who, however, received for his table the same sum of seven hundred and twenty lan.

The vang being a descendant of Gingis Khan, possesses also a kochoun, which furnishes him with servants and shepherds. The administration of the affairs of the frontier and the trade with Kiakhta, are sources of large profit to him. The Mantchoos employed at Ourga receive

their salary from Peking; the Mongol officers are exempted from imposts and commercial duties, but perform their military and civil duties without any recompence. The poor are maintained by the chiefs of the kochoun.

We met several Mongols on their way to Ourga to pay their respects to the koutouktou, among others, we saw the caravan of the mother of a very rich lama of the desert of Gobi. She was sitting in a Chinese two-wheeled chaise, drawn by a camel; the men and women in her suite were mounted on camels, which are usually employed on journies, because the camel can endure much longer than the horse, both hunger and thirst, which are the inseparable companions of the traveller in these steppes. Several of the Mongols saluted us in Russian. The passage of the Russian Missions and the embassy in 1805 and 1806, had familiarized the inhabitants of these regions with our language.

In the evening, Idam sent to the archimandrite and me a vase, containing brick tea with milk, and some soft cheese, which was sour and very ill made. We continued to receive these marks of hospitality during the whole of our journey through Mongolia.

A well an arsheen in depth, lined with wood, and situated near the tents, supplied us with fresh water; the beasts were watered at a

little lake; the ground was impregnated with salt in many places.

September 26. — The thermometer fell to five degrees below zero during the night; the morning was bright and warm as in summer. We left our station at ten o'clock, and went ten wersts in a plain, here and there varied with hills, till we came to the high mountain of Bouroulyndaba (grey,) which Lange calls the seven hills, and Perwouchin, Bouroum. We saw eight tents at the foot of this mountain, and but few cattle. From the summit, on which there is an obo, we had an extensive prospect to the north, over the plain which we had passed, and to the bluish mountains of Ourga beyond it. A little nearer on the right we distinguished the rocks on the Tola, and far in the north-east, the long chain of the Altan Oulougoui, (the golden cradle,) the snow-crowned summits of which reflected the rays of the sun. To the south a long plain opened, bounded by mountains of moderate height. On the road there were several stony spots, but in general there are fragments of rock and gravel. Here and there we saw white and yellowish felspar, red granite, and a great quantity of calcareous stones. The road, which is thirty wersts from Bouroul to the next station, is intersected by little hills; in some places it is as level as a causeway.

After going eighteen wersts we passed, on the left hand of the road, the lofty mountain Kangai; which resembles a great heap of small stones; thence we descended into a valley watered by the Kangai, which flows through a valley on the left of the road. The tents are miserable, but large flocks of sheep and goats were grazing round them; every where we saw salt marshes; twelve wersts farther we reached the station of Gaktsa Koudouk, having travelled forty wersts this day. Three very old and bad tents were prepared for the Mission, one of them was allotted to the priests, the second to their servants and the students, and the third to myself, and my three officers. The Cossacks built huts for themselves of chests belonging to the baggage.

On the 27th of September, we halted to let the horses and camels graze, which had become very lean in the environs of Ourga. The grass at this station was pretty good, but there was a scarcity of water. Our tents were set up on the declivity of a mountain covered with greenish stones. There are many wild goats in these parts; the inhabitants are poor, but none of them came to ask alms as at the last station.

In the afternoon we received a visit from the bochko; he was not very certain about the road, because persons who travel on government business, generally take the post road, which is a little farther to the west. On this road there are

forty-five, or more correctly forty-two, stations from Ourga to Kalgan, whereas on the commercial road, or route of the Darkan, there are only thirty-seven stages. The cause of this difference is, that the post road, instead of going quite straight, passes through the little town of Sair Oussou, in which there is a post-office, and where several officers of the tribunal of foreign affairs at Peking reside. The road here divides into three branches; one leading to Kobdo, the other to Ili, and the third to Ourga. Tents are erected for travellers on the post road, in the same manner as between Kiakhta and Ourga. On the road we took our conductors were obliged to be contented with the tents furnished by the inhabitants, by order of the kouchoun.

On the 28th of September, the sky was clouded the greater part of the day, the morning was warm, but towards noon a strong north-west wind arose. We set out at ten o'clock. In consequence of the abundant rains which had fallen during the summer the grass was thick in the plain. At the end of ten wersts, we met with a gravelly soil; the heights along which we had hitherto travelled terminated here. There are here two mountains, the Bogol (servant), in the north-east; and the Orgoun (the broad) in the south-west, forming as it were the portal through which we enter the vast plain of Boreldjout, which extends farther than the eye can reach.

To the left are the bluish mountains of Bain-Oulan; our conductor told us that they extend beyond the left bank of the Keroulun. This river rises near the road which we followed, runs to the south between mountains, then turning to the east, unites with the Kailar, which afterwards joins the Argoun.* At the distance of about

* In a note in the Siberian Messenger, vol. xvi. p. 406. Mr. Spaski says: "All the maps which I have had an opportunity of seeing, represent the river Argoun as issuing from Lake Dalainor in the Chinese territory; this, however, is not correct. The river Kailar, which comes from Mongolia, and enters the Russian frontier opposite to the Corps de garde of Abagaitou, divides into two branches, one of which, under the name of Argoun, serves as a boundary line, and flows towards the Amour, and the other, after having passed through several marshy lakes, empties itself into the Dalainor. It fills this lake when the water in it is low, but when the lake is too full, its waters flow back into the Kailar." Yet it is not the maps alone which make the Argoun issue from the Dalainor. Dr. Messerschmidt, who visited this lake in 1724, set out from Nertchinsk, and ascended the left bank of the Argoun. On the 14th of September he was at the place where the Kaliar falls into this river on the right bank. The Argoun, adds he, flows over shallows, and on both its banks there are every where small lakes and marshes. In the evening, the doctor arrived at the end of Holy Lake, or Dalainor, at the place where the Argoun issues from it. On the following day he determined the latitude to be 49° 17′; he pitched his tent near the lake and the river, by the side of a hill. (V. Pallas Nene Nordische Beitiage, vol. iii. p. 133.)

Here then we have an eye-witness, who encamped on the spot, where the Argoun issues from the Dalainor. The old and the new edition of the Imperial Geography of China support his account; for in the 48th section of the latter,

fifteen wersts to the west rises the Bain Tsokto (the rich Tsokto); thirteen wersts farther we reached the Dzamyn Shanda (well on the road), at the foot of which the Mission of 1807 had halted. There are many salt lakes near this spot; a bitter white salt covers the earth to a great depth, even on the road. The cattle, and particularly sheep, grow very fat in these pastures.

We had still twelve wersts to travel on an uneven road, covered with fragments of quartz and other stone, before we reached the station of Djirgalantou (abundance). A werst before the station the bochko with a Mongol soldier came to meet us; he welcomed us like the koundoui on the Ibyzeck, that is, he leaped from his horse, knelt down, and exclaimed "Amour" (peace); he then asked us some questions: how the waters of Mongolia agreed with us, i. e. whether we were in good health; whether our journey had been fortunate, &c.; hereupon he remounted his horse, and accompanied us to the station, where the Mission ar-

---

we find the following description of the river Ergoune or Argoun: "It lies 2000 *li* to the north-west of Tsitsikai, and 220 to the north-west of the town of Kouloun Bouyur. It issues from lake Kouloung (which is the same as the Dalai-nor), flows 800 leagues to the north, and joins the He loung Kiang (Amour). It forms the frontier with the Russians (Oros.)"

Thus the assertion of Mr. Spaski, that the Argoun is nothing but a branch of the Kailar, appears to be unfounded. — Kl.

rived at half past five, having travelled thirty-five wersts this day.

The station, which is on the left of the road, derives its name from a very lofty mountain, which lay at a short distance before our tents. A spring which flows out of this mountain supplied us and our cattle with water. This place belongs to the kouchoun of the amban Beisse.

September 29. — The night was warm, and at day-break a north-west wind arose, which became very violent during the day. At this, as at the preceding station, the Mongols who kept watch struck small sticks together, or sung melancholy songs, in order to shew that they were awake. Before we set out in the morning, the bitketchi expressed a wish to travel in a carriage; I very willingly lent him my kibitka, which he made use of all the way to Kalgan.

For eight wersts from the station the road was stony, and through a rather narrow ravine. Mount Djirgalantou lay on the left, and by the road-side was a small stream, or rather a series of little ponds, where we shot a few ducks. We continually met pilgrims going to Ourga.

Passing by colossal stones, which lie scattered on the declivities of the mountains, or rise in the form of ruins of an ancient edifice, we came to two steep rocks at a small distance from each other, which are called Oudyn Ama (open door). Several of our Mongol conductors called that

lying to the west, on the right hand of our road, Kara Nidou (black eye); and that on the east, Ouchki (light). Beyond this door, we saw at the foot of a rock a well of clear and sweet water. Our Mission halted there in 1807 and 1808.

Many persons pretend that the steppe of Gobi commences at the two rocks of Oudyn Ama. From this place the country towards south is open, the soil perfectly arid, sandy, and gravelly. But before we reach the country of the Mongols of the tribe of Tsakar, there are mountains of considerable elevation. The Kalkas reckon that Gobi begins at the left bank of the Tola, because farther south there are neither forests nor rivers in the steppes.

From Oudyn Ama to the next station, which is about twenty wersts, we crossed a vast plain, which was in general sandy. A violent north-west wind covered us with dust and dry grass. We regretted at every step that the Chinese government had not suffered the Mission to pass the frontier at the beginning of August, for our cattle would have suffered much less from want of pasture. I observed that on a level and smooth road, a Camel carrying ten poods, easily travelled three wersts and a half in an hour. This observation served as a basis to determine the distance from one station to another.

The next station was called Ghilteghentai (the brilliant), belonging to the kouchoun of the

djandjoun beilé (prince of the third rank) Namdjila, whom we saw at Ourga, on the 23d of September; his kouchoun is composed of eight somoun (squadrons), each of one hundred and fifty troops of the line.

About thirty wersts to the north-east of the station we distinguished a range of mountains, which extend along the right bank of the Kerouloun. Some very dirty and brackish water had been kept for us in wooden tubs, though there are four springs within the distance of a werst. Our horses and camels, bred on the Selenga and other rivers, here for the first time drank out of troughs, which they seemed very unwilling to do. Idam had provided us sufficiently with fuel and water, but we could not help expressing our dissatisfaction at the too great distance from one station to another. We had travelled nearly a hundred and fifty wersts in four days, which had much fatigued the animals. Idam confessed that five days were generally allowed for it. He did not tell us the reason of the alteration, but we supposed that it was at the request of the inhabitants, who wished to be relieved as soon as possible of the trouble of accompanying us. Idam promised that henceforward we should stop for the night at the same stations as the preceding Mission had done.

On the 30th of September, we halted. The night was warm, but we had frost in the morn-

ing. We were besieged during the day by Mongols, who came to ask if we would sell them beaver-skins, mardjan, i. e. glass-ware, &c.; we replied, that we travelled for government, and not on commercial affairs. They offered us in exchange tanned lambs' skins, and other skins undressed.

The archimandrite, the inspector, the interpreter and myself dined at the bitketchi's with the bochko and Idam; the latter after dinner, on taking leave, knelt to the bitketchi, which is the usual compliment in the steppe.

The chiefs of the station, who were with me in the evening, told us that it took them three weeks to go to Kalgan from this place on camels; they travel without stopping from midnight to noon, and then let their beasts rest. In general they take their camels without any load to Kalgan, where they receive merchandise, which they convey to Kiakhta, a journey on which they employ from forty to fifty days. They change camels on the road, as the Kirghise do. They receive one and a half, two, or two and a half lan in silver, for the carriage of one hundred kin, or three and a half poods.

October 1st. — From nine in the morning till three in the afternoon the weather was cloudy, with a very cold east wind. We had first to ascend an eminence which is a part of Mount Bouda, and about three wersts from Ghilteghentai

we returned into the high road. From this spot we saw at the distance of fifty wersts Mount Darkan, celebrated in the history of Gingis Khan, and highly revered by the Mongols. We then went ten wersts over rather steep hills, and descending into the valley of Shara Koudouk, found on the right of the road a lake of good water, and on the left a large salt lake, at the foot of Mount Erketou.

From this valley, which is ten wersts distant from the following station, we ascended Mount Kaldzan, from which we beheld, on every side, the wide steppe, interrupted by ravines of inconsiderable depth. On the side of the road we perceived some scattered huts, and flocks of sheep, which gave some animation to the desert plain.

On the summit of Kaldzan we found a large quantity of cornelians, jasper, agate, and other coloured stones. We then descended into an extensive plain, where we saw above 1000 sheep at pasture, belonging to a rich lama. The shepherd told us, a good sheep with a lamb costs two lan (four silver rubles); a sheep, one-and-a-half lan. Nearer to the station we saw also large and fat oxen. About one werst from the station, near the road, there is a well of good water. We were sorry to learn that the inhabitants, upon our approach, had nearly emptied all the wells for themselves and their cattle.

At two in the afternoon we arrived at our station, situated in a valley rich in pastures and full of salt lakes; we had travelled twenty-three wersts this day.

The Mongols of the station who were sent from different kouchouns to serve us as guides, had been waiting above twenty days for our arrival. Our protracted stay at Ourga had induced them to imagine, that we had received orders to return to Russia, on account of the death of the Emperor. The politicians of these countries considered it as an unfavourable omen that foreigners had been allowed to enter the empire just at the moment when the new Emperor ascended the throne.

In my walks I met with a merchant from Chansi going to Kiakhta, with ten camels loaded with merchandise; he spoke our language with the Russian-Chinese accent of Kiakhta. He told us that he had come in sixteen days from Kalgan to this place, his camels being but lightly loaded, and that with the exception of three or four stations, he had every where found good forage.

Idam came to see us in the evening; we complained to him that the Mongols, notwithstanding his repeated orders, continued to overdrive our camels, that they might give them in charge to the chiefs of the next station, and return home. Idam promised to remedy this abuse. He after-

wards questioned us respecting the Russian armies; and we took the opportunity of describing the victories of our troops, especially in the last war with the French. The Chinese are acquainted with it from the intercourse of the governor of Irkoutsk with the vang of Ourga and the chief of our Mission at Peking, and also from the Portuguese Missionaries in China. The latter had eagerly communicated to the Chinese the contents of the European journals, which announced the defeat of the French emperor. Idam listened with much pleasure to our account of this war, and told us in return the following facts relative to the history of Koung-ming*, a famous Chinese general.

The kingdom of Chu, founded by Lieou chin, or Lieou-pei, having been invaded by the enemy, Koung ming ordered a stone statue of a man, of the ordinary size, to be set up on the high road by which the hostile army must advance. This statue held in one hand a sword, and in the other a book, the leaves of which were impregnated with poison. The general of the enemy's army coming to this spot, and seeing the book open, began to read it, and found it interesting. As he frequently put his

* Koung ming, better known under the name of Tchu ko liang, was minister and general to the emperors of the dynasty of Chu han, in the time of the *three kingdoms* in China, in the third century of our era.

fingers to his mouth in order to moisten them, to turn over the leaves more easily, he soon felt the effects of the poison. He attempted to retire, but could not, his coat of mail being attracted by the pedestal, which was composed of load-stone. Enraged at this, he seized the sword which the statue held in the other hand, and struck it. This action proved still more fatal to him. The stroke having caused sparks to fly, they kindled the combustibles inclosed in the interior of the statue, the explosion of which killed him. His army, terrified at the sudden death of its general, was obliged to retreat.

On another occasion, the same Koung Ming was encamped opposite the enemy, from whom he was separated only by a river. Having his camp higher up the stream, he caused straw puppets, of the size of life, to be put on board of boats, with lighted torches in them. The boats were carried down the stream, to the enemy's camp; who, seeing them full of soldiers, as they imagined, discharged many thousand arrows at them; so that they soon emptied their quivers. Koung Ming, who had foreseen this, passed the river and gained a complete victory over the enemy, who did not expect to be attacked.

October 2d. — Before we set out, a caravan of camels with Chinese goods passed us, on

its way to Kiakhta. From an eminence near the station we saw to the east Mount Tono, situated, as we were assured, beyond the river Kerouloun. This mountain is mentioned by the Jesuit Gerbelon, in his Journal, when he accompanied the Emperor Kang hi, on his expedition against Galdan, the chief of Sungaria. "On the 16th of June, 1696," says this missionary, "we encamped beyond the river Kerlon, near to two mountains; of which that to the north is called Tono, and that on the west Suilhitou (which ought to be written Dzoulghetou)."

For about eight wersts the road was level; we then ascended an eminence, on which there were layers of little agates and jasper. From this elevation there is an extensive view over the steppe; before us stood Mount Darkan, resembling a giant, the guardian of the waste; on its right are two insulated mountains, like twins; and farther to the east, the blue summits of other mountains. On descending into the plain, we met a Chinese caravan, consisting of 200 carts; they were people from Chansi, who were proceeding to Kiakhta, with black tea of the finest quality. As for the ordinary tea, it is generally conveyed in winter, by camels, because it is made of the leaves in a state of maturity, and cannot be forwarded sooner from the province of Fou Kian to Kal-

gan, and thence to Russia. Four hundred oxen belonging to these merchants were grazing in the steppe. It is very tedious to travel with these animals, for they had already been forty days on their way from Kalgan.

Perhaps I too often mention the caravans of merchants that we met with; but I think it necessary, in order to give an idea of the manner in which the Chinese convey the great quantity of goods which they send to Russia; and also to refute the opinion of those who have affirmed that our Missions to Peking were purposely taken to China by a different road from that which the Chinese themselves use; which last, they pretend, is by far the most commodious. It is true we did not go by the post-road, because there was reason to apprehend that we should not be able to procure the necessary provisions for so numerous a caravan as ours.

At noon, we arrived at the station of Boumbatou, situated on the declivity of a mountain on the right of the road. We had travelled twenty wersts to-day; two wersts before we reach the station, there is a valley covered with salt marshes; in which there is also a deep well of good water.

At six o'clock we received a visit from our friend Demit, who was returning from Ourga to his own habitation, from which he was now

about 170 wersts distant; he informed us, that the courier sent by the vang had returned from Peking four days after our departure; and that the prince had set out the next day to take the oath to the new Emperor. The vang generally travels in a palanquin, borne by four men; his suite attends him on horseback.

The Mongols brought us a good many horses and camels to exchange. The cattle here are large, well-fed, and in excellent condition; for a steppe, covered with abundant pasture, in which there are many saline spots, extends on every side. The Mongols who were appointed to accompany our expedition, complained that, while waiting for our arrival, they had been obliged to eat their horses; thirty men had entirely consumed a horse in two days.

On the 3d of October we set out at seven o'clock. We met a young taidzi, or nobleman of the desert, from whom we obtained a young and strong camel; giving him in exchange one that was very weak, and another three years old, neither of which were capable of carrying burdens. We concluded our bargain in the presence of Idam; but, that our Peking conductors might also be acquainted with it, I sent our interpreter to the bitketchi to inform him of our intention to barter our jaded camels with the Mongols. The bitketchi approved of this determination; only he advised us to take care

that we were not cheated. However, we got from one of the inhabitants two very handsome brown horses.

We began to ascend the heights, among which was the place where we were to pass the night. The road was good, varied with a few low hills, and the grass was still green and juicy. After travelling twelve wersts, we reached the lofty mountain of Darkan; for ten wersts farther the way led through defiles to the station of Boro Koudjir, which we reached at three in the afternoon. The tents of our conductors were set upon a hill to the left of the road; ours were pitched farther to the east, in a valley completely sheltered from the wind. About half a werst from our camp there was a stream of fresh water.

Mount Darkan was two wersts to the east of our station. As the distance was short and the weather fine, I resolved to satisfy my curiosity by visiting this mountain, which is highly venerated among the Mongols for its connection with the history of Gingis Khan. I set out at six o'clock, accompanied by the monk Israel and an officer of Cossacks. After leaving the station, we made our way with great difficulty along ravines formed by the rain. At the foot of the mountain, and near a little chapel, are several tents, the habitation of a rich Taidzi and his family. At length we reached the summit, af-

ter passing over an immense quantity of pointed fragments of granite.

Mount Darkan extends a considerable distance from north to south, and its lofty ridge is composed of steep rocks of red granite, between which grows the robinia pygmæa. On the extreme southern height, at the foot of which we were, there is a great obo of stone, erected by the Mongols, who come here every summer to celebrate the memory of Gingis Khan. From the summit there is a prospect over a boundless plain, towards the east are eight salt lakes, farther on the same side are the blue mountains on the Kerouloun; to the west an immense tract covered with pointed eminences.

The sun set while we were on the top of these rocks, and it was necessary for us to return; it cost us a considerable time to descend the mountain, as we were in danger at every step of falling down the precipice along with the stones which rolled from under our feet. All objects appeared in the obscurity so different, that we could not recognise those which we thought would have served us as guides on our return to the station. On a sudden we heard a musket shot, and the cry of the Cossacks. We now discovered our mistake, for we had gone at least three wersts forwards on the road to Kalgan. As it was so late, and we did not return, the Cossacks had

been sent to look for us. Our safety gave great pleasure to our countrymen, as well as to the toussoulaktchi, who accompanied the Mission, who was afraid that we might be dashed to pieces among the precipices of Mount Darkan, or fall a prey to the wolves.

On the fourth of October we halted. Early in the morning the bitketchi came, and invited all the members of the Mission, and the officers attending it, to dinner. Idam afterwards returned from the place where our horses were grazing. In the course of conversation he asked us whether the Latin language was in much use among us. I replied that it was a learned language, and that in affairs of government it was employed only for the translation of papers sent to the Chinese tribunal of foreign affairs. Idam told us that it was a long time since he had been at Peking; that the last time he was there he had taken nine white horses, which the vang of Ourga sent as a present to the late Emperor. The master of the horse examines with the greatest care all the horses intended for the Emperor, and chooses only those which are gentle, not shy, and whose pace is easy and rapid. It is said that Kia King one day fell from his horse at Je-ho; all the courtiers were in alarm, but the Emperor only sent the horse to one of the studs in the steppe, ordering that it should never be brought to him again. The best and

largest horses at the court of Peking come from the banks of the Ili, from the kirghise of mount Tarbagatai, from Kashkar, and Ouliassoutai.

At ten in the morning a cold north-west wind arose, bringing up clouds of snow, and soon changed into a violent tempest which filled the air with sand, tore the felt from our tents, and continued throughout the day. At seven in the evening the snow fell in abundance, and the wind threatened to overturn our frail habitations. The poles of the tents cracked, so that we were obliged to tie them fast with ropes, that the wind might not carry them away.

The Cossacks were deprived of all protection against the drifting snow. I therefore sent to ask Idam to supply us with a fourth tent; but to our great regret he answered that he had now none to spare, for three tents had been taken to pieces in order to hang the felt round those of the bitketchi and the bochko. I gave orders to drive the beasts into the valley at the foot of Darkan, where they would be in some degree sheltered against the storm. During the journey of our Mission in 1807, eighty horses were dispersed by a storm, accompanied with heavy snow, and were so exhausted that they died.

The tempest continued through the night, and on the morning of the 5th the thermometer of Reaumur was at ten degrees below zero. We had much trouble to clear our tents from the snow

which had frozen on them. The attendants who came back from the place where our horses were, reported that the Mongols had suffered very much from the cold. Having left their homes before the cold weather set in, they were but thinly clad, and consequently in a deplorable condition; one of them had found protection from the cold by creeping under the neck of a camel, the long hair of which kept him warm.

Towards evening the wind began to abate; and then the bitketchi sent his interpreter to me, to propose to continue our journey the following morning. The Mongols at the station urged the same request, alleging that they had come from a great distance; that during their long stay at the station they had consumed all their provisions, and had besides been obliged to purchase sheep of the inhabitants of the country for the support of the bitketchi, the bochko, the toussoulaktchi, and their servants. I therefore gave orders to our Cossacks to prepare for our departure.

On the 6th of October, we were waked by the approach of a Chinese caravan, going with tea to Kiakhta, and which, like us, had been detained by the storm. Notwithstanding the heavy clouds in the horizon, which announced more snow, we set out at nine in the morning for the next station.

Having passed the above mentioned stream, we proceeded for a werst upon a steppe covered with snow to the main road, which for two days we had left to our right, and then a werst and a half in a valley to the foot of Mount Kamardaba, which we ascended by a pretty easy slope; about half way up we saw several tents inhabited by very poor people, who asked us for bread and tobacco, which we readily gave them.

About seven wersts from the station we came to Mount Bouilan, which is on the right of the road, and very high. At its foot we saw numerous pieces of green jasper. This stone is probably common on the Bouilan. For three wersts we proceeded along the slope, and then descended into a valley surrounded by mountains, through which we went six wersts on a level road: to the left were the possessions of the Goung Akha, chief of the police at Ourga, and a number of tents, camels and oxen. At three in the afternoon we reached the station of Shibetou, twenty wersts from our last encampment.

The wind was north-west and the weather mild and warm. The horses had travelled pretty well in the frosty weather, but the camels were continually lying down. These animals were exhausted with fatigue; they had had a very scanty allowance of food during the ten days

that we remained at Ourga, and the storm and snow to which we had been exposed on Mount Darkan, had quite knocked them up. One of these camels could not stir when we left the station of Borokoudjir; and another sunk down under its load on the way to Shibetou.

Seeing the poor animals in this miserable condition, I sent the interpreter, as soon as we arrived at the station, to signify to the bitketchi that I found it absolutely necessary to halt the next day, in order to give the animals rest, that they might recover their strength. The pasturage was abundant, and the water good. The bitketchi would not consent, saying we had rested two days at the preceding station. But it could hardly be called resting, as we had only passed two days and nights in the open steppe, exposed to the wet and cold. The bochko and the servants joined in his opinion, which, had it been followed, would doubtless have proved very fatal to us. But the toussoulaktchi was sensible of the critical situation in which we were placed, and represented it to the bitketchi.

I sent the interpreter a second time to the bitketchi, to say I was resolved to stop a day longer in this place. He consented to all I desired, without much difficulty. The archimandrite wished me to go myself to our conductors with my request; but though I did my utmost to please them, I thought, on this occa-

sion, that it was beneath me to solicit what I had a right to demand. Besides, experience sufficiently proved to us, that composure, and a firm and decisive tone have more influence with the Chinese, than condescension and too much eagerness. The lower class of people in China are very arrogant towards strangers, but when a steady resolution is opposed to them, they yield, and even become humble.

The toussoulaktchi came to tell us, that when we had gone ten stages farther, to the limits of the country of the Kalkas, he was to leave the Mission. He did not expect soon to return to Ourga, or to his own home, because he was obliged, according to the ancient usage, to inspect the frontier of Mongolia towards Russia. Four toussoulaktchis are employed in this service, and visit the frontier every year. Idam offered to forward letters for us to Russia, desiring, however, that they might contain no political news, for instance, the death of the Emperor of China. We gratefully accepted this offer.

Our station was on an eminence, near a hill; a few paces farther is the high mountain Shibetou (fortress) which has two branches, containing silex. There are two wells, the water of which is clear and sweet. On the other side of the mountain are some granite rocks, resembling the ruins of a stone wall. The south part of the longest arm, which stretches to the east, is

covered in many places with white quartz and cherry-coloured spar.

The djanghin, a very obliging man, who had accompanied the Mission for two stages, from Boumbatou, and Borokoudjir, situated in the kochoun of the Dzassak Djonon, coming to see me, related to me some of the fables which are current among the people. He assured me, that the anvil of Gingis Khan is still preserved on Mount Darkan; it is made of a particular metal called *Bouryn*, which has the properties of iron and copper, being at once hard and flexible. He added, that to the east of Mount Tono (of which I have already spoken), on the banks of the river Keroulen, there is the chimney of the hut in which Gingis lived in his youth. In memory of this hero, Djonon sends offerings every year to Mount Tono. The Koung (count) Akhai, in whose territory the stations of Shibetou and Shara-shorotou are situated, sends his offerings to Mount Darkan.

On the 7th of October, at eight o'clock in the morning, Idam came to me, wearing a cap trimmed with sable, and a button upon it. The mourning for the late Emperor was over among the Mongols. All those persons who were entitled to do so, replaced the button on their caps, according to their rank. The Mantchoos, and Chinese, as I have already observed, wear mourning for 100 days.

About four o'clock in the afternoon, an amban passed us, who was returning from Peking. He was going to the western Ouriankais, among whom she commands even kochouns. He travelled in a handsome Chinese chariot drawn by a camel; his numerous suite rode on camels; three Mongols belonging to it had the curiosity to visit our camp. They told us that the amban had been ordered from his encampment at the foot of Mount Altai, to attend the Emperor on his hunting excursion (in Mongol, Mouran-ou-aba). * But by order of the government there had been no hunt this autumn. The Mongols would not tell us the reason, but we knew that the death of the Emperor had suspended for a time all the diversions of the subjects of China. The amban was going to Ourga to receive the benediction of the koutouktou.

The Ouriankais are a branch of the Mongol nation †; these nomades dwell to the north-east

* Besides the Mantchoos, 10,000 Mongols, each of whom must bring at least three horses, are annually ordered to join this hunt. The Emperor of China takes part in the diversion, which continues about four months, till after the middle of Autumn. It resembles a military expedition rather than a hunt.

† Here the author is mistaken: the Ouriankais are poor Samoiede and Turkish tribes who inhabit the countries situated on the Upper Jenisei, and the rivers which flow into it: they are commonly called the Chinese Soioutes. Vide Asia Polyglotta, p. 146, 224.—Klaproth.

of the Kalkas, and on the south side of the Altai mountains; a part of them go in summer to the north side of those mountains, and advance into the Russian territory; they pay tribute to Russia as well as to China. Idam told us, that their felt tents look like long sheds.

At seven o'clock in the morning the djanghin and the koundoui, who were to accompany us, came to me, according to their custom. Fourteen years ago the koundoui, a very active man, was Kia, or *garde du corps* of the vang of Ourga. He boasted of having been acquainted with several members of the last Russian Mission. The djanghin and the koundoui are proposed by the community, and then go to Ourga to be confirmed in these offices; but they are not really installed till after the ratification of the tribunal of foreign affairs at Peking. The koundoui of whom I am speaking, had been for a long time djanghin of his *somoun* (squadron). But as no more than 150 families are admitted into each somoun, there is a great number of supernumeraries, who, being under no controul, frequently cause great disorders in these steppes. The djanghin had once been obliged to pay a fine of twenty-seven lan, on account of a robbery committed by those people. "How can one have an eye to every thing?" said he, "the steppe is large." He

therefore asked leave to resign; but, on account of his good qualities, he was subsequently appointed koundoui.

October 8th. — The night was serene, but in the morning the east wind brought up thick clouds. We set out at nine o'clock; and having travelled twenty wersts, reached the station of Schara-schorotou at two in the afternoon.

The road goes towards the east, over moderate eminences, intersected by pretty extensive plains. The *Moukhor-boulak*, a stream of excellent water, flows through the plain of Derissou, so called from a kind of grass which seems to be the *Tyrsis paniculata*. The stalk is an arsheen and a half or more in height, and terminates in a pannicle: it grows in abundance on the low grounds of the Desert of Gobi.

We met here a young dagoun, who was under the Djassaktou Khan of the Kalkas, whose residence is near the Altai mountains. This dagoun had also been invited to the hunting-party at Je-ho; but, as it had not taken place, he was returning home by way of Ourga.

In the above-mentioned plain there were many tents, of which we indeed saw a great number during our journey. The road was quite smooth; the soil, fine sand with small pebbles of different colours, resembling flints. In several places we saw pieces of chalcedony, the colours of

which were grey, dark blue, white, veined, and even sky-blue: but the latter are very inferior to those of Nertschinsk. I observed also dendritic calcedonies, like those of Bohemia, the figures on which are formed by manganese.

The station of Shara Shorotou lies on the right of the road, in an extensive plain, on which there were above twenty tents of Nomade Mongols, attracted, no doubt, by two inexhaustible springs of excellent water.

Almost immediately after our arrival, we were surrounded by well-dressed Mongols, who came into our tents, and examined every thing with an air of great curiosity. An hour afterwards, with the consent of Idam, they brought horses and camels to exchange with us. We were beginning to examine them, when the djanghin and the koundoui of the station came up full-gallop from the tent of the bitketchi, and drove away the Mongols with their whips. After this, the servants of the bitketchi, excited by an old nerba, threw stones at the people and the camels, and dispersed them in all directions. This tumult was caused by the interpreter of the bitketchi, whom Idam had severely reprimanded a short time before for having kept away the Mongols, who wished to make exchanges with us; and by the old nerba, who three days before had endeavoured to obtain from our Cossacks glass beads to the value of

twenty-five roubles in silver, without paying for them.

I sent the inspector of the baggage and the interpreter to the bitketchi, to inform him of what had passed. He was reminded that he himself had allowed us to obtain from the Mongols, by exchange, the beasts we might want; and that, nevertheless, the dealers had just been driven away from our tents. It was further observed to him, that if we were hindered from exchanging our animals, their weakness would expose us to delays, and even to serious accidents. It was evident to us that the Chinese guides wished that our animals might become unfit for service, that we might be obliged to hire others through their intervention, as had happened to the Mission in 1807, and 1808; so that all the money destined for the expences of the journey fell into their hands. To our great regret, the bitketchi spoke neither Mongol nor Mantchou; he knew only the Chinese, and the interpreter translated every thing as suited his own interest.

The investigation was commenced, at which the boschko, the interpreter, and the nerbas were present. They all accused Idam of having given orders to the djanghin and the koundoui not to suffer so many people to approach our camp, in order to prevent robbery. Idam being called upon, clearly proved that the interpreter and

nerbas of the bitketchi were the sole cause of the disorder; he said that it was the fifth time that he accompanied the Russian Missions; that he knew what ours had need of upon the journey; and that having accordingly invited the Mongols to come and exchange horses and camels with us, he had been far from throwing difficulties in the way of the Russian travellers. He then retired, declaring that he should make a report to the vang of all such irregularities, of which he kept an exact account. Upon this, the bitketchi told my people, that he by no means desired to oppose our wishes to exchange our camels and horses, but he feared we should be troubled by too many people. Soon afterwards, Idam sent for an interpreter, to learn the result of the affair; he then gave orders to recall the dealers; one of them had been wounded on the cheek by one of the nerbas of the bitketchi, who had struck him with his boot, the usual instrument of revenge among the Chinese of the lower class. The darkness of the night prevented us from taking more than one large and strong camel for two of our own, which were unable to carry any thing.

October 9th. — The weather was mild during the night, with bright moonlight; the morning was serene, but the wind again blew from the north, and increased in violence during the day till eight in the evening, when snow fell. We

set out at ten o'clock, and reached the station of *Olon Baishing* (numerous habitations), at two o'clock in the afternoon. Our day's journey was twenty-three wersts. Near the station of Shara-Shorotou we saw two salt ponds. For five wersts we went on low hills, and saw herds of camels and horses by the road side. One werst farther, the great plain of *Oulon-koudouk* (red well), extends twenty-five wersts to the south, as far as the chain of mountains called *Boussyn-tcholou*, (stony girdle). We here met a Chinese caravan on its way to Kiakhta, with imperial tea. These traders could halt at pleasure, in places where they found water and pasture for their cattle; but we were obliged to stop at the places appointed us. About ten wersts from our last halting place there was a deep well of excellent water. The whole road was strewed with semi-transparent pebbles. Three wersts from this well, mount Mandal divides into two parts, the middle and the western. At its foot we found a place entirely covered with cornelians and agates, the most beautiful of which have been successively picked up by the Chinese who travel this road. We saw here a great many hares. We afterwards went along the foot of a mountain, situated to the left of the road, on the top of which there is an obo, with a wooden perch. Two wersts farther we met a Mongol, sent by Idam to shew us the way.

We here quitted the great commercial road, called Darkan Dzam, turned to the left into that of Argalingtou, and went two wersts to a branch of mount Mandal, where there was neither road nor path. We travelled about four wersts on the mountain, and from it to the canton of Olon Baishing. There is a very extensive prospect from the top of this mountain. At a distance we saw a salt-pond, of which there is a great number in this country. Far to the north the horizon is bounded by mount Bargou, which terminates in five points. At this station also camels and horses were offered us in exchange; but as the former were females, and the dealers would not part with their horses except for silver, asking for the best thirty silver rubles, we did not conclude any bargain with them.

We were encamped in a sandy valley, stretching from east to west, which was covered with high-feather-grass; a stony eminence, at the distance of a werst from our tents, extended in the same direction as the valley. At a distance it looks like a forest; but when seen near at hand, it presents an extraordinary *lusus naturæ*. These rocks resemble, now an immense altar, now a sarcophagus; here a tower, there the ruins of a house with a stone floor. The rock, a decomposed granite, lies in large masses from three to nine inches thick; in some parts the robinia pygmæa grows on the rock; there are

no other plants, and the soil is sandy. The Mongols assured us, that a great deal of loadstone is found among this granite, and that if anybody approaches with a gun, it is strongly attracted by the stone.

On the 10th of October, we set out before eight o'clock; and after going twelve wersts we arrived at the next station, Dzoulghetou, at eleven o'clock. This was the first time we had had so short a stage. On the invitation of Idam, I and some other members of the Mission rode to some distance from the station to some ruins, remains of ancient Mongol architecture.

After riding three wersts towards the east, in a valley, we reached a mountain, the declivity of which was covered with ruins of stone-buildings, about two wersts in extent. Idam told us that 300 years ago, and perhaps before, a Mongol Taidzi (descendant of princes), whose name was Sain Koung (beautiful swan) resided here. The buildings, of which the ruins lay before us, were temples. Several altars and subourgans of colóssal dimensions, and other edifices, the destination of which we could not make out, attest the wealth and magnificence of the prince to whom they belonged. Grass and moss grew upon these decayed buildings. The foundations were of granite, like that of the neighbouring mountain; the walls are of bricks, dried in the sun. Clay mixed with gravel has been used in-

stead of mortar. The vicissitudes of dryness and humidity had caused the clay to disappear; the gravel remained. A large round building, about four toises high, was adorned with a stone cornice in three rows. In a large temple, and in the subourgans, we observed vaulted niches, which were probably designed to receive offerings. In the court, which was paved with stone, there were broken tiles of a green colour, and a trough of the same stone. These ruins, formerly inhabited by a descendant of Gingis Khan, now serve as a retreat for the flocks; the Mongols seldom visit these monuments of their former splendour and independence.

On leaving these ruins, we descended into a valley, to a well of fresh water, near which we saw traces of many other wells, which time had destroyed. Near one of them lay a broken stone trough. There we saw several tents and numerous flocks of sheep. A great many hares sprung from the grass at our approach. Having gone four wersts on the stony mountains, between tombs and towers, we entered a deep valley, and came to a well, near the narrow road which we had to take. On the left of the well are the ruins of a stone subourgan called Gaktsa-soumè. The Mission of 1794 passed the night of the 8th of October at this place. We proceeded seven wersts towards the east, on a sandy path, leaving on our right the high mountain of Bain-Ould-

zouitou. Three wersts farther we came to a hill, from the summit of which we perceived, towards the north-east, distant mountains, and far before us the boundless sandy desert of Gobi. Fortunately the rain in the preceding summer had caused a little grass to grow in these steppes, otherwise there is nothing but sand, mixed with pebbles of different colours; in such a case the traveller suffers severely, and the animals perish from hunger and thirst. Four wersts farther, we halted at the station of Dzoulghetou, which, as well as the following, belongs to the kouchoun of the Beisse (prince of the fourth rank) Kardal. Not far from our tents there was a well of clear water; the valley abounds in pasturage, and we found a great many agates and cornelians.

Before we left the preceding station, I had met the bitketchi in the tent of the archimandrite. As the latter spoke Chinese, I told the bitketchi, through him, that I wished him to pay more attention in future to the preservation of our animals. He answered that he would not neglect it, that he might be able, when we arrived at Peking, to state to the tribunal of foreign affairs, that the Mission had suffered no inconvenience on the road; he added, that he felt as much interested as myself in the happy arrival of the Mission, because he considered it as an affair of state. In future he promised to do every thing to serve us, as his duty prescribed.

Our friend Idam, who gave continual proofs of his zeal and attachment to the Russians, had made this indolent Chinese listen to reason.

October 11th. — In the morning the sky was cloudy, the wind on the preceding day had been south-west, but to-day it varied to the north-west, and was very violent. At four in the afternoon we had snow.

The road lay, as yesterday, directly east, and was intersected with hills and vallies; one of the latter was covered with a tufted plant, called by the Mongols boudourgana. From this we ascended an eminence which was covered with cornelians, calcedony, mocha stones, and jasper of different colours. This natural Mosaic, reflecting the beams of the sun, affords a sight equally extraordinary and agreeable.

About half way is the salt lake of Tsagan tougourik (white circle); into which several salt springs flow. We judged from the foot-steps of animals, that it was frequented by sheep, though we did not see in the environs either tents or cattle. On the road there was a great deal of saline clay. The tents for the Mission at the station Soudjin oussou, were erected on the side of a hill of that name; opposite was Dzamin arik, a little mountain, at the foot of which is a well of good water; the well is of stone, and the water is twelve feet deep. The grass was good, considering the sandy nature of the soil. I had

been told that every thing was bad here; but that at the next station, the water was good, and the pasture abundant. This was merely an expression of their hearty desire to get rid of us as soon as possible. I however resolved to halt one day at this place, and gave notice to our guides accordingly.

October 12th. — The night was fine; the snow which had fallen the preceding day, and did not melt till noon, made the air very cold, and the wind too blew from the north the whole day.

On account of the misunderstanding with our Chinese conductors, the chief of the Mission advised me to send them some presents, under the pretext of acknowledging the attention they now paid us. These presents, consisting of sable and fox skins to the bitketchi, and Idam, and of fox skins to the boschko, were very well received; and Idam in particular declared he was ashamed of receiving so many presents for doing his duty. It seemed, he said, as if they were always holding out their hands for proof of the liberality of the Russians. Only the boschko could not refrain from his old habit; he continually repeated that it was not proper to make a cap of fox skin, and that the custom in China was to trim them with sable. He had seen the sables sent to the bitketchi, which excited his envy.

October 13th. — The night was fine and cold. Reaumur's thermometer was in the morning eight degrees below zero. We set out soon after eight, and reached the station Koulougour, eighteen wersts distant, at one in the afternoon. The road, which was smooth, and intersected by hills, lay in a south-east direction. Before us, to the south, we saw some heights, which extended from east to west, and in which there are three deep valleys, known in the environs by the name of the eastern, middle and western Baïn koundouï. At the foot of the elevation, contiguous to the last, and two wersts from the station, a stream issues, which is probably the same through which we forded in the course of the day. The deep parts of this stream were covered with ice, two inches thick; in others it was not frozen. The water has an unpleasant taste, and smells of sulphur. The neighbouring heights are strewed with jade, chiefly of a yellow colour. There are also large pieces of the same rock sunk to a great depth in the earth, and resembling the petrified trunks of large trees. The robinia pygmæa grows on these eminences; and on the banks of the stream a thorny plant, the long thin branches of which run along the ground.

The boudourganà was very common about the station; it is a tufted plant with reddish leaves. It bears some resemblance to the *Artemisia Pontica*, and is found only in the Desert

of Gobi. The Mongol caravans which cross it, give this plant to their camels for food; which makes them very fat. It grows in abundance from the station of Dzoulghétou, to a considerable distance towards the south. Our animals, which were not accustomed to it, refused to eat it.

While the smith was shoeing our horses, a lama, who kept walking about, and seemed very attentive to what he was doing, suddenly mounted his horse and galloped away. It was afterwards discovered that this priest had stolen one of the smith's tools. The strict orders given by Idam, to the djanghin, to recover it, were ineffectual. From Kiakhta to Ourga, the djanghin of the stations of the Kalkas wore white opaque buttons in their caps; beyond that town, they put on transparent ones.

October 14th. — The night was extremely cold: in the morning, the thermometer was at ten degrees below zero. The inhabitants told us, that so severe a cold is very uncommon at this season; they attributed it to the heavy rains in the spring. From eight in the morning to one in the afternoon, we travelled eighteen wersts, and halted at Dérissouïn Oussou; that is to say, Water of the Dérissou.

A werst before we reached the station, a taïdzi of distinction, accompanied by some

Mongols, came to meet us. He was commissioned by Merghén Vang, who resides to the west of this place, to attend the Mission in his kochoun, which extends from Dérissouïn Oussou, to the frontiers of the Sounites, where the country of the Kalkas ends. From Ourga to this station, we had crossed the possessions of Tsetsenkhan.

Soon after our arrival we received a visit from the khia Tsyren djap; he was richly dressed, and came to compliment us in the name of our old friend Demit, who lived five-and-twenty wersts further to the south. He presented to the archimandrite and me a live sheep, in the name of that chief and his two brothers; and gave us a kadak and a Chinese tobacco-pouch. We on our side also offered him presents, which gave him great satisfaction; they consisted of three arsheens of black cloth, some green morocco, and a small mirror for each of his two brothers. He protested that we might command his services; and asked, on taking leave, if we had any message to send to Demit, to whom he was going. I begged him to give him my compliments, and to request him to choose, from among his numerous herds, some horses and camels to exchange with us.

On the 15th of October we travelled only fifteen wersts, to Abourgain Soumé, that is to say, "Temple on the Mountain of Serpents."

About half way, we passed the Oulan Obo (Red Obo), a very high mountain, the summit of which is covered with a heap of stones. It is composed of granite mixed with quartz, and is surrounded by an extensive plain. In the distance, we perceived Tchindamoni, another high mountain, the name of which is Tibetan. We saw to-day numerous herds of camels; those of Gobi are esteemed the best in Mongolia; but the Mongol camels are in general smaller than those of the Kirghis. The horses of these plains are small, but stronger and better looking than those we had seen on the other side of Ourga, towards the Russian frontier.

To the left of the station, there is a temple on the declivity of Mount Abourga (Serpent). It is said that there were formerly very large serpents in this mountain, but we saw none of those reptiles. A small stream that issues from the mountain was already covered with ice; our tents were pitched a werst to the south of the temple. We looked with much pleasure at these habitations, which resembled islands in a boundless ocean. Not far from the station we met kia Tsyren djap, whom we had seen the day before. He told us that Demit, being ill, would probably not be able to come and see us, but that he would send his brother, who was a lama, and his eldest son, with orders to exchange some horses and camels with us, if we desired

it. This offer was only a polite stratagem of this general of the steppe. He probably was afraid to conclude the bargain in person, lest a feeling of honour should induce him to be too liberal towards us. However the lama, his brother, had the superintendance of all his property.

Some of our camels had already become very weak on the way to Ourga, from the bad road, the rough weather, and the too great weight of the chests with the silver. I had therefore endeavoured to procure, at Ourga, some camels accustomed to the fatiguing journey through the Desert of Gobi. There was nobody willing to exchange with us; and a full-grown strong camel, used to carry burdens, was not to be purchased for less than 250 roubles in bank notes. Demit, one of the richest of the Kalkas Mongols (who has above 1000 camels, 2000 horses, 7000 sheep, and many oxen), said, that out of friendship for us, he would assist us. On our arrival at the temple of Soumé, I found it necessary to arrange this business, because many of our camels were so exhausted that they could scarcely travel even when unloaded.

Accordingly I sent some messengers to Demit with my compliments, to remind him of his promise relative to the exchange; at the same time I sent him two red fox skins and four sables. My messengers had just set out when Demit's

brother and son came to me, and gave to the archimandrite and myself four sheep, with some butter, cheese, and other provisions, as presents from Demit. After about an hour's negociation, they said that they had brought thirteen camels, which the lama offered us in exchange for twenty-six of ours. The demand was very high, but the difference between the animals was evident. However, we did not agree, though I offered twenty-three for his thirteen. Meantime my messenger returned from Demit, who sent word he would visit us the next day. Soon after the lama was called out by one of his servants; in a quarter of an hour he came back, and positively declared, that he would not accept of less than twenty-four of our camels, on which he retired. I took leave of them in a friendly manner; and on parting gave the lama a silver spoon, and Demit's son a couple of crystal goblets.

During the night, and on the morning of the 16th of October, the weather was fine, and towards noon a bleak wind arose. At eight o'clock the lama returned, and said, that out of friendship for me, Demit consented to take twenty-three of our camels for thirteen of his. The bargain was concluded in the presence of Idam; the Chinese did not shew themselves.

At eleven o'clock we went to visit the temple. It is built on the side of the mountain, and ac-

cording to the rules of Tibetan architecture, with the front towards the south. At the foot of the declivity there is a well, near which flows a stream that rises in the neighbouring mountains. The temple is about 250 toises in circumference, and is surrounded with a wall, which, as well as the whole edifice, is built of bricks, painted red: the roofs are of pan-tiles. At the main southern entrance, two high beams or masts are planted in the ground. Behind the wall on the east side, a wooden house, contains the dining room of the lamas, at the time when their assemblies are held here, and on the west side are seven tents, the residence of the lamas attached to the service of the temple.

Idam's nephew, who accompanied us, called the porter, who led us through the principal entrance into the vestibule. There were here four wooden idols of gigantic stature, representing warriors in full armour: the first had a red face, and held in his hands a twined serpent; the face of the second was white, he had in his right hand a parasol, which in China serves to distinguish ranks, and in his left hand a mouse; the third had a blue face, and carried a sword in his hand; the fourth, whose face was yellow, was playing on a lute. These bourkhans, or sacred persons, were named Ioulkoursoun, Patchibou, Tchemidzan, and Nomtosseré. They are tengri, or

Maha-ransa-khan *, who live two thousand five hundred years, and are a hundred and twenty fathoms in height. They preside over the temporal happiness of mortals, and dwell in four different regions of Mount Soumer, which is the centre of the universe, and the abode of the guardian angels. This mountain has seven gilded summits, and extends a hundred thousand wersts towards each of the four parts of the world.

Having crossed a court yard, paved with bricks, we entered the principal temple, where the lamas generally assemble to pray. In winter, however, they do not meet, on account of the cold. About the wooden pillars in the inside are standards, drums, and kadaks, the walls are hung with silk, upon which are representations of the most revered saints. Opposite to the door, on the north wall, are large copper idols; near them are places for the elder lamas, resembling arm-chairs; with cushions covered with yellow satin: carpets of felt are spread upon the floor, for the inferior priests. Every thing is kept very neat and clean. Behind this temple there is a small building, against the northern wall of which stands the gilt idol of Boudha.

This temple, like the first, is adorned with a

* Maharansa is the Sanscrit word Maharanja, which signifies great king, corrupted by the Mongols. — Klaproth.

great number of kadaks. A large table, with dishes full of butter and millet, stands before the idol. The Mongol, Hindoo, and Chinese priests are of opinion that the blood of animals does not please the gods, because they abhor destruction. These tables, therefore, supply the place of the ensanguined altars, which, among the heathens of the western world, were often stained, with the blood even of human victims, a barbarity demonstrative of the ferocity of their priests. We saw upon the table several cups of gilt copper, filled with iced water and tea, a dish of millet, and near the table a fan made of peacock's feathers.

In the third building, at the farther end of the court, they preserve, in wooden repositories, the work called *Gandjour*, which contains the law of Boudha. It is composed of 108 volumes, of which fifty-four are ranged on the right side of the temple, and the other fifty-four on the left; each volume contains about 1000 pages. Near the copper idols is the *Jom*, a book in sixteen volumes. Both these works are in the Tibetan language, and are richly bound. On each side of the last building was a small empty house.

These temples were erected by the ancestors of Demit, who have long resided in this country. The chief priest is a young koubilgan, who resides at Ourga for his education.

At five in the afternoon we received a visit from Demit, who came with a numerous suite, and was richly dressed. On his winter cap, trimmed with beaver skin, he wore a double peacock's feather, ten inches long, with one eye only, a mark of distinction conferred upon him by the deceased Emperor. I was going to thank him for his complaisance for supplying us with good camels, but he continually repeated, *Tymè mori nadd kamd oughé;* that is to say, "I have nothing to do with the camels and horses; that concerns my son and my brother, who will settle every thing." He assured me that he loved me as a son, as a friend. He smelt from time to time the head of his youngest son, a mark of paternal tenderness usual among the Mongols, instead of embracing. He was proud of the peacock's feather in his cap, and took leave of us in a friendly manner, after staying about an hour in my tent.

October 17th.—The night was warm, but we passed it very uncomfortably. The fuel in my tent had filled it with thick smoke, which waked us about two o'clock in the morning, and almost stifled us; for the tent had been shut very close to keep out the cold. Another circumstance hindered us from sleeping; among the camels we had taken in exchange, was a female which had been separated from her foal. This poor creature uttered the most plaintive cries, and

continued to pine for five days: I saw large tears in its eyes.

We halted on the 17th, at twelve o'clock, at the station of Dourban Deritou (four cushions), which was twenty wersts from our preceding encampment. The road was at first level, and afterwards intersected by pretty steep eminences. In several places the ground was covered with sharp pebbles, which greatly incommoded our horses and camels. We saw above 100 of these animals, and many horses and oxen belonging to Demit. About halfway are the wells of Koutoul, where the Missions halted in 1794, and 1807; the pasturage is very good.

Tsyren-djap joined us on the way: he came to thank us, in the name of Demit, for our kind reception, and gave a small piece of kanpha, or Chinese damask, to the archimandrite; and to me, Demit's fan. At my invitation, he accompanied us to the station, where we gave him an arsheen of black plush. I sent to Demit a green morocco pocket-book, and a handsome table-knife and fork to his son.

The station of Dourban Deritou is in a narrow and sandy valley, in which there is a well of fresh water. Towards evening we were visited by an old Mongol, who had been for six years at the Chinese port of Narym, which is opposite to our fortress of Bouktourma. He was ac-

quainted with the Irtyche, knew some Russian words, and highly praised the kind treatment which the Mongols on duty upon the frontiers receive from the Russians. These frontier posts are called in Russian, Karaoul; in Mongol, Karagoùl; and in Mantchoo, Karoun.

October 18th.—There was a high wind during the night, and the whole of this day. Before our departure we saw 150 camels belonging to the Emperor, which were led to a well to be watered; most of them were females and foals, some of them as white as snow, and very handsome. We asked the drivers, out of curiosity, whether they could sell us one of them; but they replied, that this would be a crime which would cost them their heads.

The following station, Oude (the door), which we reached at twelve o'clock, was only fifteen wersts distant. From Olon Baiching to this place we had constantly travelled in an easterly direction.

The station of Oude lies in a deep valley, surrounded on all sides with rocks; the entrance to which, on the north as well as on the south side, is ten toises broad. It is difficult to imagine that the gigantic rocks on each side of these entrances have been separated naturally, and without the hand of man. Near the north entrance of the valley is a small lake, the water of which is muddy and ill-tasted; we were

obliged to fetch some, three wersts from our camp. The soil consists principally of saline clay.

This door, which forms the entrance to the steppe, is called, by the Mongols, Arou Oude (northern door). Two days' journey farther, among the Sounite Mongols, is the southern gate (Bour Oude). From the summit of the mountains, near our camp, there is a very extensive prospect, especially towards the south. The *spiræa crenata*, the wild almond, and an odoriferous shrub with leaves resembling those of the pine, grow in various parts of these mountains. The Mongols employ this last plant with success as a cure for ulcers. We also met with the *equisetum arvense*, and the fragrant shrub *artemesia*.

We were visited by the meïren of the eastern Sounites, through whose country we were shortly to pass. He wore in his cap a blue button, indicating the fourth class of mandarins, which corresponds with our rank of major. He was presented to us by Idam and the boschko, who assured us, that we should be treated on the new road as well as before, that the inhabitants would furnish us at every station with three tents, fuel and water, out of pure friendship, and out of duty would choose good pastures for our animals; that they would take great care of

them; and lastly, that they would procure us skilful guides, and sentinels in the night.

I thanked them for their good intentions, and requested that we might not make too long stages, and that we should halt in places where the water and pasturage were abundant. I concluded this interview, by assuring the new guide of our gratitude, of which Idam and the boschko had already received proofs.

During the conversation the archimandrite had perceived that the piece of damask, which he had received the day before, was missing; he had remarked a young Mongol walking about our baggage. I immediately announced this unpleasant circumstance to Idam. It was, in fact, discovered, that a Mongol had left the camp an hour before, who was found to be the person suspected by the archimandrite. He was taken, brought back, and convicted of the theft. The bitketchi and the boschko returned the piece of damask, and seized two of the thief's horses for themselves, but did not bring him to trial on account of his youth.

The late Mr. Igoumenof, who thrice attended our Missions to Peking, mentions these parts as being famous for robbers.

A lama, who came with us from the last station, and who was the keeper of the imperial camels, told us, that in the environs there were above twenty thousand camels belonging to the

Emperor of China; and that, besides these, to the west of Oude, there were herds of horses and camels, furnished as tribute by the Sounites and Kalkas. The animals are kept for service in the time of war. Those in the neighbourhood are chiefly mares and foals, some about three years old. In the sequel they are driven to the steppe of Tsakhar, in the vicinity of Kalgan, or near the great wall: there are parks in which these animals are kept. The Mantchoos use the mares in war. Other herds of the Emperor are between Oude and the territory of Dari Ganga, situated to the south-east. Dari is the name of a mountain, and Ganga signifies lake. An amban, who is a kind of master of horse, lives at Dari. The chief inspector of all the herds of the Emperor is the goussai amban, the commander of the troops of Tsakhar, and who resides at Kalgan.

The imperial herds are separated into several divisions for the facility of pasturage. Each division, consisting of three hundred camels, has its dargoui, or superintendent. Every six years there is a sort of general inspection of these animals. The females, when of a proper age, are sent to the country of the Tsakhar. When the herds have been considerably increased, or are in very good condition, the Emperor rewards the amban and his bitketchi (counsellors) with pieces of silk, and each of the dargouïs with a hundred

pieces of nankeen, to distribute at their discretion, a part of them among the herdsmen under their orders. Each dargoui has six, who relieve each other. If a camel is lost or devoured by wolves, the rich inspectors are obliged to replace it; the poor receive corporal punishment, and the herd is entrusted to another superintendent. All the herdsmen are dependent on the tribunal at Peking for the management of the imperial studs. The amban receives annually 150 lan, the bitketchi 60, the dargoui 24, and each herdsman 12 lan.

Idam, who confirmed these details, added, that even in times of peace thousands of the camels belonging to the government are employed in conveying provisions from Ili and Gobdo, where much corn is cultivated, to the numerous garrison of Ouliassoutoui. The Turkish tribes which the Emperor Kien Long removed from eastern Turkestan to the banks of the Ili, carry on agriculture to a great extent.

October 19th. — We arrived at the station of Erghi, the last in the country of the Kalkas, having travelled seventeen wersts. The road inclines more to the east. On leaving Oude we passed through a narrow ravine, between high rocks, into an extensive plain. Before us in the blue distance was Mount Argali, extending from north-east to south-west. This range of mountains separates the Kalkas from the

Sounites. The western part is divided into three large masses, which in the distance resemble vast piles of buildings. The road is called Argali, from the name of the mountain. At the foot of the little mountain Narada, which lies on the left of our road, we saw a part of the camels belonging to the Emperor. The steppe is so level that Erghi may be seen at the distance of five wersts. The soil about Oude is pure gravel, but the nearer we approach Erghi the more abundant is the pasture.

Towards evening, Idam came and informed me that he should leave us to return to Ourga the next day. Though he was bound to accompany the Mission to the next station, he had proposed, in his conversation with Meïren Taidzi Ayoucha, to attend us, and deliver up our animals to the Sounite Mongols, because this country belonged to his superior the merghen vang.

We expressed to Idam at parting with him the gratitude of all the members of the Mission, for his obliging and friendly conduct during our journey through the country of the Kalkas, which had lasted exactly fifty days, as well as for his constant defence of our just claims against our Chinese guides. We requested him to continue in the sequel his exertions in favour of the Russians, and expressed our sincere wish that he might also be our guide upon our return.

We gave him five arsheens and a half of red cloth for a cloak, and three arsheens of cinnamon-coloured kerseymere for a waistcoat. I added, as a keepsake from myself, my burning-glass and a goblet. Mr. Rasghildjef, who had known him previously, gave him a silver spoon, a china cup, and fox-skins. Idam for a long time declined these presents, which appeared to him to be a payment for the services he had done us, rather than testimonies of friendship. I must confess that I did not again meet with in my journey such sentiments of delicacy among the Chinese, and still less among the Mantchoos. His nephew and his servant likewise received suitable presents.

October 20th. — Idam took leave of us. I entrusted to his care my dispatches to the Asiatic department of the foreign office, and to the governor-general of Siberia, which were delivered by him to the amban at Ourga, who sent them by a messenger to our commissioner at Kiakhta.

Our caravan halted to-day. A high west wind which continued till the evening filled the air with sand, and threatened to overturn our tents; happily it was not cold.

October 21st. — In the morning, the thermometer was eight degrees below zero; the wind blew violently from the north-west, and we found it very difficult to load our camels. The next station, Oubour Oude (southern door,) the

first on the territory of the Sounites, was thirty-five wersts distant.

Before our departure, the bitketchi requested me to forbid my people from firing at the crows as they had done two days before, on our arrival at Erghi, pretending that the storm on the preceding day had been caused by this murder. To make the old man easy, we promised not to kill any more crows, though they were very troublesome to the camels, for as soon as they perceived at a distance the blood coming from the wounds where the skin was rubbed off by their loads, they instantly settled on their backs. The wind continued to blow so violently that we were scarcely able to sit on horseback. According to our experience, I cannot comprehend the observation of Ruysbroëck in December 1253, when he was at Kara-koroum, at the court of Mongo, Khan of the Mongols, that it would be impossible to live in these countries, if during the winter the wind were as violent as in Europe. He says that in Mongolia the weather is calm till the month of April, and then the winds begin to blow.*

* Rubriquis or Ruysbroëck came to Kara-koroum, a town situated on the upper Orchon, having passed through Sungaria. Consequently he made his remark before he entered the country which we now call Mongolia, and which contains the western part of the desert of Gobi. He cannot therefore be reproached with inaccuracy, for he speaks of a country more to the north, and entirely different. — Kl.

We travelled after leaving Erghi, thirteen wersts, on a level and tolerably beaten road, rarely intersected by sandy hills. But for the heavy rains in the preceding summer, all this country would have been covered with sand, but now grass was growing every where. Seven wersts from Oubour Oude, we met with a lama, who came from Mount Mandal, with eight camels loaded with raw sheep-skins, which he was going to exchange for other goods at Dolonnor *, a town to the east of Kalgan. Three wersts farther we passed the small stream Tchiptchi; on approaching Mount Argali we perceived upon the heights a troop of gazelles, and much regretted that we had no greyhounds with us. These dogs would, besides, have attracted much attention at Peking, where they are rarely seen.

We then passed through a sandy plain, after which we began to ascend Mount Argali. Having gone six wersts in a deep ravine we saw

* This town appears to be that which on our maps is called Tchao naiman soume koto; according to the observations of the Jesuits, it is situated in 0° 11′ 50″ longitude west of Peking; and 42° 25′ north latitude, on the northern bank of the Shangtou, near the confluence of the Naratou boulak. It is but four or five leagues from lake Dolonnor. As there are several celebrated temples in the vicinity of the latter, it is possible that there may also be a town. At all events it is not to the east, but to the north north-east of Kalgan. — Kl.

a large drove of horses near a well, and at a small distance a tent, which probably was that of the keepers. Leaving this well, we had an inconvenient stony road for eight wersts, and turning towards the south-east, were then met by the dzanghin of the following station, with seven soldiers. He was an old Sounite, with a long beard and martial appearance. Every thing about the inhabitants of these parts showed that they were poorer than the Kalkas. Our tents were pitched beyond the mountain, five wersts farther on; there was a well of good water at the distance of a werst.

I found a fire already kindled in my tent. Namsarai, our new guide, came to see us, and to assure us of his zeal in our service, in which the sequel proved that he was sincere. Like Idam, he regaled us with brick tea, butter, and cheese. These marks of hospitality were shown us, till we reached the territory of the Tsakhar Mongols.

The boshko came afterwards, dressed in a handsome pelisse. "Well!" he exclaimed, "Idam is gone, and yet you see you have tents, and better ones than those of the Kalkas." We knew very well that we were indebted for them to the meïren, but we thought it best to thank the boshko and the other Chinese.

In the evening we took leave of the taidzi Ayoutcha, the koundoui, and other Kalkas offi-

cers, who returned home. They received the customary presents. The Mongols on taking leave generally offer their snuff-box.

After making arrangements with Namsarai, for the regulation of our journey, I gave him two fox-skins, to dispose him in our favour. The Sounites highly value fox-skins, especially the red ones, which they use for the trimming of their winter caps. The poor wear, during that season, sheep-skins, and caps trimmed with the same.

CHAP. V.

JOURNEY THROUGH THE COUNTRY INHABITED BY THE TRIBES OF THE SOUNITES.

On the 22d of October, we first crossed one of the ravines that surround the Oubour Oude. As soon as we attained the summit, the boundless steppe opened to our view; the most remote heights, about 50 wersts distance, appear in the blue horizon, like the agitated waves of the sea. We here began to ascend the highest plateau of central Asia, that which is properly called Gobi. The rainy summer had caused a little grass to grow in this steppe, which is usually naked and barren; but in a season of drought it is a real vale of affliction: the cattle perish of hunger and thirst, as experience has too well shown to our caravans, which used to convey goods to Peking, and to almost all our Missions travelling to that city.

We descended for three wersts into a plain, the soil of which is clayey and covered with boudourgouna. We saw there a great number of hares, which were by no means shy. Two wersts farther we regained the high road, which

we had quitted the day before. Eight wersts beyond this, we approached the Khara Tologoi (the black hill), where the Mission halted in 1794. This eminence is probably called the black hill, because the whole ridge, which extends farther than the eye can reach, to the east and west, and is about two wersts in breadth, is covered with boudourgouna, which resembles young oak shoots. We descended four wersts, and six wersts farther came to the station of Gachoun. There are immense numbers of mice, the burrows of which were so near together, that the ground continually gave way under the feet of our horses.

The boshko came to us in a state of intoxication; a circumstance not unusual with him, for he even drank on the road the spirit which the Mongols extract from milk. On this occasion he tried every art to persuade us to give him one of our saddle-horses; not succeeding in his object, he quitted us in a very ill humour. While he was with us, the Meiren Namsarai, an honest Mongol, asked us many questions respecting the places on the Russian frontiers and on the river Amour. "Why do you ask about those places?" said the boshko; "you live at a great distance from the Russian frontiers, and will never go there."

The meiren, who stopped with us, complained that the bitketchi had reprimanded him, because

better tents had been given to the Russian Mission than to him, who travelled in consequence of the supreme orders of the Emperor, and that he threatened him with legal proceedings on account of his neglect. This was only a trick of the Chinese to extort money. All the Chinese officers who accompany our Missions behave in a very arbitrary manner in the country of the Sounites. It is difficult to explain what may be the reason, but it seems that the Chinese esteem the Sounites much less than their neighbours the Tsakhars on the south, and the Kalkas on the north. The former are enrolled among the Mantchoo troops; and the Kalkas are an important frontier force, and have, besides, powerful chiefs, such as the vang of Ourga, the khans, &c.

The Meiren Namsarai, our new guide, asked us whether the Russian Emperor sent gifts (meaning tribute) to the Emperor of China? Some of the Mongols had conceived this idea from seeing the many chests of silver, and other things, which the Mission had with it. I explained to them the nature of the connection between the two empires. Perceiving among our escort some individuals, whose faces resembled those of the Kirghis (who are here called Khassaks), he asked if we had any intercourse with the Khassaks. He told us, that in July, the year before, he had accompanied, through

his kochoun, thirty-two Kirghis, who went to Peking with tribute *, carried by thirty-five Mongol camels; besides which, they had thirty-five camels of their own. The Mongols supplied them with horses for their suite; and with twelve sheep, daily, for the Kirghis, and for the Mantchoo officers, and their attendants. The Kirghis travelled in two divisions, and three tents were given them for sixteen men: the most distinguished among them were also supplied with bedsteads, on which they laid their mattrasses, a thing very rare among the Mongols. When no bedsteads were to be had, carpets of felt were spread on the floor, to the height of half an arsheen or more; all this was at the expence of the Mongols. Namsarai ridiculed the ablutions of the Mahometans, and complained of the rude behaviour of the Kirghis toward the Mongols. Those envoys received rich presents from the Emperor, and left Peking, in November, to return home.

I think it not beside the purpose, to insert here the narrative of a Chinese officer, who resided among those people. †

* In 1819, on occasion of the birth-day of Kia King, who was sixty years of age, there was a grand fête, as usual, at which ambassadors from all the nations under the Chinese government attended. The Emperor received them at Je-ho.

† Extract from the *Si yu wen kian lou*.

"The Khassaks (Kirghis)," says he, "inhabit an extensive country to the north-west of the town of Ili. In the twenty-first year of the reign of the Emperor Kien Long (1756), a Chinese army entered their territory. Their Khan Abdoulla * (Ablai), came to meet it, and submitted. The Emperor granted him the rank of prince, and caused the Chinese Almanack † to be delivered to him. Since that time the Khassaks have belonged to the empire. They have neither towns, nor houses, nor fixed habitations, nor do they cultivate the ground. Tents made of felt supply the place of houses. These people lead a wandering life, and subsist by breeding cattle. Their country is intersected by vallies and low mountains, which afford them excellent pastures; it is of considerable extent. The inhabitants are very numerous and rich; some of them possess 10,000 cows and horses; and so many sheep, that they do not even know the number of them. They are robust, and their manners are rude and uncivilised. It is the custom for the widow to marry the brother of her husband.

* In the Chinese original, this word is properly written *Ablai;* but the Russian translator has attempted to correct it by writing Abdoulla. In general, all the translations from the Chinese given in this work are incorrect.—Klaproth.

† By receiving the Almanack of Peking, a foreign prince declares himself a vassal of the empire.

At the age of sixteen, the sons receive a part of the cattle, and must then provide for themselves. On holidays, they eat the flesh of camels, oxen, horses, and sheep. Koûmys serves them for brandy. In general their utensils are of wood; the rich, however, have them of copper or tin. They are so fond of dress, that even in the great heat of the summer they wear, at entertainments, six or seven garments over each other. They highly esteem Chinese porcelain, tea, striped cottons, gold and silver stuffs, plush and other similar stuff, but do not value taffety. They have neither laws nor ordinances, and pay but little respect to their chiefs, who are called *Bi*. Those who have committed any offence are tried in a general assembly. For trivial misdemeanors they fine them to a certain amount in cattle; for greater crimes, they pass sentence of death, and divide the property of the criminal among themselves, without allotting any part to the chief. In time of war, the chief consults with the people. Nobody is compelled to take the field against his will. They pay annually to China, by way of tribute, one horse and one cow out of 100, and one sheep out of 1000. The Mantchoo officer, governor-general of Ili, sends persons to collect this tribute. When it was demanded for the first time, the chiefs and the elders met with great difficulties. The Khassaks said,

'Heaven has given us grass and water; our cattle are also a gift of Heaven; we feed them, and we also maintain ourselves; why then should we give any part of them to others?' Their chiefs did their utmost to persuade them; and at length obliged them to pay the tribute. Afterwards, however, apprehending that their refusal might be attended with disagreeable consequences, they brought the tribute of themselves, without hesitation.

"There are two hordes of Khassaks. The first, that of which we have just spoken (the great Kirghis horde), adjacent to Ili and Tarbagatai, is under the dominion of China, and exchanges large quantities of cattle on the frontiers for silk goods. The second horde, which is next to this on the north (the middle horde), is much more numerous, and not dependent on the Chinese empire.

"The Kirghis Bourout are a nomade tribe inhabiting the western parts of eastern Turkestan. Their vast territory is situated between Andzian and Kashkar. They likewise call their princes *Bi*. Several of these bi govern from ten to twenty, and others from twenty to thirty oulous or camps; they treat their subjects as slaves.

"Kirghis is the general denomination of all these tribes, which are divided into several hordes, each of which has its Bi, whose dignity is here-

ditary. The Kirghis shave the head, and abstain from eating pork. They wear dresses with tight sleeves, and their caps are square, and flat at the top. The women adorn their caps with peacocks' feathers. Their language and manners very nearly resemble those of the inhabitants of eastern Turkestan. Their habitations, food, and beverage are the same as those of the Eluths or Sungarians. They are fond of Chinese porcelain, tea, silks, linen, tobacco, and wine. The Kirghis are poor, courageous, inconsiderate, interested, given to pillage, and valiant in war. They are feared by the Khassaks and Belures, and the Sungarians, even when they were at the height of their power, were never able to subdue them. The Kirghis pillaged eastern Turkestan, as well as the caravans from Great Bucharia, and other countries, which went to Turkestan with merchandize. Since China has taken possession of the western parts of the country, they have discontinued their plunderings. The bi annually send deputies to the Mantchoo general, who resides at Ouchi, to solicit permission to send their horses to the court. In the year 1758, when the Emperor Kien Long was at war with the rebel Kodjom, one of the bi, who lived near Kashkar, dreading the power of the Emperor, marched in person against the Kodjom, with his nineteen sultans, and fought with much valour, for which he was raised to the dignity of judge of the

town of Tachebelik*, and his sultans rewarded with titles, and plumes of peacocks' feathers. These Kirghis now inhabit the mountains and forests of the territories of Yarkand, Kashkar, and Ouchi, where they follow the peaceable occupation of tending their cattle."

October 23d. — Three wersts from the station there is a great obo called the Tsagan Obo (white obo), whence our present station is more known by the name of Tsagan Obo, and Kurde; this last word designates a chest with many angles, which turns on an axis, and which is placed in the temples of Boudha. These chests are a sort of prayer-books for those who cannot read; the sides are covered with prayers, both in the Tibetan and Mongol languages, in large gold letters; they also put into the chest prayers in both languages, that the worshippers coming to the temple, kneeling before the kurde, and repeating their "Om ma ni bat me kom," may turn it round as long as their zeal prompts them, which is con-

* In the Russian translation of this Chinese passage, we read Bechbalek, but in the original it is Tachebelik. The Mantchoo-Chinese maps call this place Tachiboulik, or Tachboulik. This town is situated to the south-west of Kashkar, on the left bank of the Yaman, in 39° 6′ north latitude, and 42° 53′ west longitude from Peking. The environs are inhabited by the Bourouts. The ancient town of Bichbalik, on the contrary, is to the north of the chain of Moussour, in the vicinity of Ouroumtsi, in latitude 44° and about 15° farther east than Tachboulik. — Klaproth.

sidered to be as efficacious as if they recited the prayers themselves.

On one occasion I saw a lama who carried a small chest of this kind; he turned it so rapidly and at the same time recited his prayers with so much volubility, that his mind seemed to be very little interested in what he was doing.

We visited our Chinese guides this afternoon, but regretted that whether from ignorance or deign, they always avoided conversing on any subject but camels, horses, and the excellent qualities of the asses and mules of Peking, so that we could not gain any information respecting the country through which we travelled.

October the 24th. — After travelling twenty wersts in a south-easterly direction, we reached the station of Karatouin Seoudji. It was the first time that we met with bad pasture on the road, but it was pretty good near our camp. About fifty toises from our tents we saw a well with excellent water, and two very large wooden troughs, made of deal boards, and lined with iron, which we had hitherto never observed in Mongolia. There were numerous herds in these parts, but it was impossible for us to learn to whom they belonged.

The soil round our encampment consists of gravel, among which we noticed fragments of slate.

In the evening, I as usual received a visit from the meiren. None of the Mongols or Chinese ever expressed so much curiosity as this worthy Sounite to learn something of Russia and the Russians. Our conversation turning on music, he told me that they had a kind of flute, violoncello, and harps. On holidays, musicians by profession play on them in the tents of the vang and the amban.

October 25th. — We quitted the beaten road, which we had followed from Erghi, and which turns towards the east to Dolonnor, and on the left hand proceeded across the steppe, first southwards, and then south-east, through deep vallies and over steep hills. We saw traces of roads now overgrown with grass, and about half way a salt lake, on the northern bank of which stood a forge, with two furnaces, which appeared to have been but recently erected. Mount Darkan was only twenty wersts from the road, and in the distance towards the east we saw Seoudjin Obo, a very high mountain. Our Mongol guides, who were strangers in this country, were unacquainted with the right road, so that they often led us out of the way. During the morning we had a cold east wind, but in the afternoon the weather was as warm as at St. Petersburgh in the the month of August. We travelled thirty wersts.

October 26. — In the morning, the wind continued to blow from the east with great violence, and accompanied by severe cold. The sun rose amid red clouds. On our arrival at the station of Bathkai, after a journey of twenty-five wersts, our horses were quite exhausted by fatigue and the scanty food, for we had travelled almost continually among stony mountains, which are branches of Mount Darkan; they are called Soumyin Tcholou (stone of the temple), perhaps from a temple of Boudha, which is in the neighbourhood. This chain resembles a churchyard, from the singular position of the stones with which it is covered. We saw also at a distance, the white surface of salt lakes, which are very numerous in this district. The water in the wells has also a brackish taste; but it is excellent for wild animals, though very unwholesome for those which are domesticated. Near the two wells, at our station, we saw the horses of the Emperor, above 2000 of which were at pasture in the environs. They were of different colours; several of them had a blaze or star on the forehead*, conformably to the Chinese taste. They were not large but handsome.

* The Mongols do not like horses with a blaze or star on their forehead, they never use them for the saddle, but sell them to the Chinese for the draught. For persons of distinction, the Mongols prefer white horses, and after them cream-coloured, bay, and black.

October 27th. — On this day we halted. In the morning I went to Mount Bathkai, situated about a werst to the east of the station. At its foot are some wretched tents, inhabited by the imperial shepherds. From its summit, as from that of Darkan, we see on all sides extensive plains, where numerous flocks are grazing. In some places there are black huts, resembling islands in a great lake. When we look at these deserts, it is difficult to believe that the inhabitant of Gobi can lead a happy life; he is destitute of wood, and of the chief necessaries of life; at the beginning of summer, he prays to Heaven to grant him rain, which rarely refreshes the steppe. In this season the drought destroys his cattle, which are his only resource. Similar misfortunes threaten him in the winter, when the snow and ice cover the earth, and prevent the animals from getting at the grass, which is their sole subsistence. We learned from the Mongols, that five years before, the whole steppe of Gobi was afflicted with such a mortality among the cattle, that some proprietors of 500 horses, had not above 20 left; and others, who had 200, had saved only 4. The inhabitants had not even yet recovered this great loss.

October 28th. — The bitketchi coming as usual to see us before we set out, I observed to him, that we should be glad, when we returned to

Russia, to take the shorter and less-fatiguing road from Kalgan to Tsourou-kaitou, which passes through countries watered by various rivers, and abounding in pasturage. The bitketchi alleged, that this road did not pass through the country of the Kalkas, but other provinces, independent of the tribunal of foreign affairs at Peking. This was a mere evasion: the truth was, that the vang of Ourga found it for his interest that the Russian Mission should pass through that town: and this fact was afterwards hinted at by the bitketchi himself.

We had constantly travelled to-day on a stony and sandy tract, so that we were much fatigued, when, after a journey of forty wersts, we arrived at Olon Koudouk (many wells). During the whole day there was a cutting west wind, and the thermometer stood at eight degrees below zero; so that to keep ourselves warm we walked half the way. The station of Olon Koudouk is in a valley, near a very deep well of fresh water. At a short distance from the station we saw seven tents belonging to a koubilgan of the name of Dayan. Their external appearance did not give any high idea of the greatness or riches of this regenerated object of the veneration of the Mongols. Some of our Sounite guides left us, after receiving the usual presents. The meiren and several taidzis remained with us.

October 29th. — The wind continued through the night, and it was very cold: in the morning Reaumur's thermometer was at ten degrees below zero. At two o'clock in the afternoon, we reached the station of Sain-Oussou (good water, or inexhaustible well), twenty-three wersts from our preceding encampment. The road was bad and fatiguing; the country was stony: either quite bare, or covered with boudourgouna. In other parts, which were sandy, there grew a tall green plant called *Souli*. This plant is very dangerous to the cattle; if the horses eat it, and then drink the brackish water, they are seized with violent dysenteries, which often prove fatal. This frightful tract continues for seven stations, or 150 wersts; till we reach the habitation of the Tsakhar Mongols, we see nothing but a sea of sand and flints; such is the steppe of Gobi, resembling the desert of Sahara in Africa. At the beginning of the day, we saw at a distance the mountain of *Talain Irmyck* (boundary of the steppe), which is said to divide the steppe of Gobi into the northern and southern. During the last half of the day's journey, we had lofty sandy hills, at a great distance, on both sides of us. On the right hand of the road is a stream, which was frozen. The ground is covered with small pebbles of various colours, among which we remarked yellow cornelians. Five wersts from the

station there was a frozen lake, on our left hand; and three wersts to the right of the road, the well of Boumbatou *, where the Mission of 1807 halted on the 3d of November.

The well is in a clayey valley, overgrown with high feather grass, and very near to our huts. The brim of the well was surrounded with horses' skulls, an ornament worthy of the desert. The water was brackish and bad, so that we were obliged to fetch water from the well Boumbatou; fortunately there was very good pasturage near our station, to the west of Talain Irmyk. The Mongols at this place told us, that when merchandise is conveyed from Kalgan to Ourga, which is a distance of a thousand wersts, each camel has a load of three hundred kin, or eleven poods (about 400 lbs.); the hire of each camel is six lans and a half. They told us also, that about a werst and a half from the station, there is a salt lake which deposits the salt with which its waters are impregnated; the inhabitants of the vicinity collect it, and carry it to Kalgan Koukoukoto, and other towns, near the great

* A Boumba is a vase of silver or copper used for offerings in the temple of Boudha. They prepare in it the arshan, or holy water; which, according to the opinion of the lamas, acquires a supernatural virtue when poured out before the Bourkan. They mix with this water a composition of nutmeg (dzadi), cloves (biti), two sorts of cardamom (soumel and kagoul), saffron (kourgoum), and marle (dzougan).

wall. This summer a camel's load was sold there at from three to five lan: but when the supply at market is large, the price falls below three lan.

October 30th. — The thermometer fell to twelve degrees below zero in the morning; which severe cold must be ascribed to the saline nature of the soil. As we halted to-day, I went to see a salt lake at a short distance from the station. It is of an oblong form, six wersts in circumference, and its direction was from north to south; it was at present dry, but the mud at the bottom, notwithstanding the frost, was so soft, that our feet sunk into it; the salt had been collected, but crystals of salt still sparkled in many places. The soil above the lake is marshy, overgrown with slender reeds, and yellow boudourgouna.

The Mongols informed us that, according to their traditions, there was formerly a *dalai*, or lake, in this place. Very evident traces of it still remain. The valley, covered with sand, lies between mounds or banks, that are very clearly defined; this, and numbers of those small pebbles which the waters usually cast up on the banks of lakes and rivers, seem to confirm the truth of this tradition. The koundoui who accompanied the Mission informed us, that the eastern Sounites (*dzoun*), compose a koschoun, which is divided into four regiments (*dzalan*), each regiment into

five squadrons (*somoun*), and each somoun has 200 families. The western Sounites (*baroun*), form a kochoun of two regiments, one of seven squadrons, the other of six.

October 31st. — In the morning the thermometer was ten degrees below zero. We set out at eight o'clock, and reached, at one in the afternoon, the station of Koudgirtou (salt country), twenty-three wersts from Sain-oussou.

We proceeded for four wersts over a plain covered with red clay, to the eastern branch of the mountain, which divides the northern Gobi from the southern. From this elevation we saw two salt-lakes, and towards the south an extensive steppe, which has a slope to Mount *Seren* (the spine, vertebra), in the form of an amphitheatre, opening to the south. The fine grass on this steppe was an agreeable contrast with the arid appearance of the steppe between Sain-ussou and Olon-koudouk. Numerous well beaten paths, leading to the watering-place, shewed that there must be much cattle in the neighbourhood, yet we saw neither tents nor flocks. Probably the Sounites, who do not like the Chinese mandarins, had removed to a distance from the road. We went about eleven wersts to a very steep hill, which lies on the road. The road was evidently much frequented. We sometimes saw the Robinia pygmæa, in vast quantities on the sides of

this mountain. These bushes, as well as the boudourgouna, might serve instead of wood for fuel. Having passed this hill with great exertion, we had still seven wersts to the station, which is near a well, in a deep ravine, on the bank of a salt-lake. Three wersts to the west of the station is the remarkable mountain Zaryn, with a large obo on its summit, and at its foot the well of Zari-sain, now abandoned.

The indefatigable boshko also visited me after we had arrived at our encampment, and made fresh demands; he wanted an officer's sabre, like that which I had given to the bitketchi. He endeavoured to make us comprehend, by words and gestures, how much he desired to leave to his descendants a monument of his acquaintance with the Russians, so that his latest posterity, when shewing this sabre, might say, that their ancestor had accompanied the Russian Mission. We told him that we were very sorry we had not such a sabre left.

November 1st. — Our journey to-day (twenty-three wersts, to Koul-koudouk (well on the road), was the most fatiguing since we had left Ourga. For about three wersts we had to ascend Mount Seren, by a sandy road; at the sides of which the herb souli grew in abundance. To the well of Koudjirtou there is a great road, which leads from the Emperor's studs to Dolonnor: on this road we travelled ten wersts. When we

had reached the top of the mountain, we saw on the right, three wersts to the west of the road, on the declivity of a mountain, a white temple, and the tents of a lama, whose name, the Mongols, according to their custom, did not tell us, out of respect for his person. From this place to the well of Koulkoudouk, we had a fatiguing journey over the mountains, which were covered with snow; our horses and camels were so much exhausted by the violence of the wind, the cold, the distance between the stations, the bad food, and the salt water during the eleven days since we had entered the country of the Sounites, that six of our camels sunk under their burden, and six of our draught horses were entirely knocked up; even the saddle-horses could scarcely crawl to the station.

The herb derissou grows here to the height of two arsheens. In the mountains are great numbers of wild goats; and we passed many salt-lakes. Happily, the Mission was received at this station by the western Sounites with the greatest hospitality. The tents prepared for us were excellent, and they had even provided for us some brick tea, cheese, and butter. Namsarai, who was to leave us at this place, soon came to us, with several noblemen of the western Sounites, the most distinguished of whom was called Arashi. Seeing the deplorable condition of our horses and camels, I

informed the bitketchi that it was necessary we should halt for one day.

November 2d. — The wind did not cease to blow, and towards two in the afternoon there was a fall of snow. An additional hardship for our poor animals.

We were obliged to leave here two camels and a horse, for which Namsarai gave us a receipt, promising to take care of them till our return.

In the afternoon, the eastern Sounites, who had accompanied the Mission thus far, took leave of us, after having received the customary presents.

November 3d. — In the morning, the thermometer was at fourteen degrees below zero; the wind, which had blown in the night from the east, veered to the west, and was very cutting.

On the road we saw a temple surrounded with several buildings, some of wood, and some of stone. At the distance of ten wersts from our road, towards the south, there was a pointed mountain. One of our guides told us that it was called Karbatou (mountain of archery), so named in honour of Ghessur Khan, who is deified by the Mongols. They relate that this hero had set up a mark on this mountain, and that standing upon another about fifty wersts distant, he discharged several arrows at it with-

out once missing. The Mongols, as well as the Bouriates and the Kalmucks, recount many wonderful deeds of this Ghessur Khan *. They

* Pallas (Mongol Nachr. vol. ii. p. 103), says, that Ghessur Khan is a person into whom the spirit of Bourkhan Aria Balou, or Lougashiri had transmigrated, and which now inhabits the body of the Dalai Lama. This author adds, that the divine spirit which resides in the body of the Mongol koutouktou at Ourga, accompanied this Bourkhan in all his transmigrations, and that he once served Ghessur Khan under the form of a horse. On other occasions, he was sometimes his servant or shield-bearer, and at other times his companion. Mr. Klaproth, in his interesting remarks on the frontier of Russia and China, says on this subject: "Ghessur Khan is the Mongol name of a deified general who lived in the beginning of the third century of the Christian era. According to Mongol books, he was born in a country near Koukounor, between Thibet and the Chinese province of Shensi. The Chinese call him Kouan yu, or Kouan yun tchang: he was commander-in-chief of the army of Lieou peï; who, in 199, revolted from Hiang ti, the last emperor of the dynasty of Han. Lieou pei made *himself* master of the town of Hei pei, and placed it under the protection of Kouan yu. But this town being retaken in the following year by the imperial general, Thsao thsao, Kouan yu was made prisoner, and entered the Emperor's service. At the battle of Pe ma, where the other rebels were totally beaten by Thsao, Kouan yu greatly distinguished himself; he killed Yan lian with his own hand, and by this exploit decided the battle. Thsao, who had conceived a high esteem for Kouan, did every thing in his power to engage him in his service, but he would not abandon Lieou pei. He rejoined the latter, and gained several battles; till, in 220, he was made prisoner by Sun Kiun, and executed with his son and other prisoners. The Chinese believe that he is not dead, but that he lives among the demigods. The

are the subject of a work in the Mongol language in several volumes. As I wish to make my readers acquainted with some of the mythological traditions of the worshippers of Boudha, I will give an extract of two stories relative to Ghessur Khan.

I.

Bogdo Ghessur khan, born for the destruction of the roots of the ten Evils, and reigning in the ten parts of heaven, arose like a lion, and conquered with the strength of a Koubilgan, Mangoucha, an evil spirit with twelve heads, seized on his wife Aroula, and took possession of his golden palaces.

Aroula, whose mind was filled with resentment, one day presented a philter to Ghessur, inviting him to taste it. Scarcely had the khan, who knew every thing, drank it, than he forgot all that had passed.

The Bogdo resided for twelve years in the palace of the twelve-headed Mangoucha. During this period, his possessions were invaded by three khans of Sharagol, his empire destroyed and his subjects dispersed. Then the three blessed sisters of this sovereign looked down

---

Mantchoo dynasty, now on the throne of China, consider him as their patron; they call him Kouan ching ti kiun. He is generally represented sitting; on his left hand stands his son, Kouan phing; and on his right his shield-bearer, with a black face.

from heaven, and with sorrowful hearts spoke as follows:

"The enchanted beverage has vanquished him who was always invincible; thou hast raised thyself with the might of a Koubilgan, to the throne of the twelve-headed Mangoucha, and there thou hast forgotten every thing." They wrote a letter on the shaft of an arrow, and sent it to the sovereign; he read it, and began to recollect past events. But the wicked Aroula soon gave him the fatal potion, and the Bogdo again returned into a state of obli vion.

The three sisters descended to the palace of Mangoucha, to reanimate the spirits of Ghessur. They succeeded in delivering him from his enchantment; the remembrance of the past returned; his voice, which was like that of a lion, was heard; the earth trembled, and a torrent of flame having enveloped the golden palaces eighty-eight times, and the walls of the city three times, the whole was consumed. The conqueror mounted his enchanted bay courser, and returned to his empire.*

Having raised himself to a dignity a thousand fold that of a Koubilgan, he devastated all the country of Sharagol, delivered his pious wife from her imprisonment, and re-established the

* In the Mongol temples, Ghessur Khan is represented on a horse of this description, made of wood.

throne in the city, which had twice thirteen temples, and a hundred and eight large fortresses.

This sovereign of the ten parts of heaven, seeing Tsarghin, a warrior eighty years old, and the sons and daughters of this hero, vanquished by the khans of Sharagol, uttered a deep sigh. His afflicted soul beginning to recollect the heroes, his companions in arms, he exclaimed:

"O thou rapid vulture, who with a generous heart wast ever foremost in the fight. Sesse Shikher, my dear brother, where art thou? Where art thou, haughty Shoumar, an eagle among mortals, and fearless like an elephant crushing every thing in thy way? And thou, falcon among men, where art thou, my Bouiantik, who, endowed with a heart of adamant, dedicated thy strength to me at so early an age?

"Lion's claw of the sovereign, thou who like a falcon didst never miss thy prey, thou the conqueror of eighty nations, where art thou, my youthful Nanson? And thou, my hero with thy rocky heart, Bars, the irresistible conqueror, where art thou?" Thus speaking of his warriors, he raised his voice, and the walls, agitated by the whirlwind, turned three times.

The sovereign commanded his bay-horse to be saddled, in order to repair quickly to the places where his heroes had been overcome. Behind him Tsarghin spurred his piebald

courser. When he arrived on the field of battle the Bogdo uttered dreadful cries, and when he saw the skeletons of Bouiantik and Bars, he fell on the earth insensible. But the soul of Nanson having passed into the body of a lion, and that of Shoumar into that of an elephant, the sovereign recovered. He embraced the elephant and the lion, and addressing the gods of all the ten parts of heaven, exclaimed sorrowfully:

"O, my incomparable heroes, Nanson, Shoumar, and thou, my beloved brother, Sesse Shikher, and thou, Bars, who rushedst with fury upon the enemy! you who have fallen so prematurely in my defence; you were the bright torches which dispelled the gloom of my night! Thou, faithful Bouiantik, and you, all my heroes, my priests, and my people, you opposed the enemy, immovable as a rock of granite. Yes, I am the reigning Bogdo, but after I had vanquished the twelve-headed Mangoucha, I was myself subdued by the enchanted potion of Aroula."

Like the thunder produced in the heavens by dark blue dragons, resounded the lamentations of the sovereign. The souls of the heroes in the forms of elephants, tigers, and wolves, approached, and went three times round the monarch, uttering plaintive moans.

The three sisters hearing the lamentations of the sovereign, descended from their celestial habitations to give him repose; but finding

Ghessur inconsolable, they returned to Kourmousta, their father, chief of the thirty-three Tengheri, and the supreme protector of the earth. Kourmousta opened the book of fate, and read the following words: "Ghessur Khan left the empire of the Tengheri, at the head of his heroes, but fate has decreed that they should perish before their master. However, Ghessur Khan, before he fought his last battle, had nine times conquered the three wicked Tengheri, who, under the form of three powerful Khans, had once succeeded in overcoming him."

Kourmousta, surrounded by a crowd of Tengheri, appeared before Boudha, and said respectfully: "Master of the Gods, your envoy upon earth has lost thirty of his heroes. The war is concluded, but their valiant chief laments over the remains of his warriors."

The master of the gods listened with a complacent smile; and in the presence of a thousand Bourkhans, took a black *badin**, with arshan, filled a *boumba* with it, and presented it to Kourmousta, saying:

"Send this arshan to him who has terminated his combat. As soon as he has shed a drop of it upon the body of his heroes, their souls will be restored to them: the third drop will entirely

* A sacred vase, with which the principal Bourkhan is generally represented among the Mongols.

recal them to life. Then let them drink the arshan, and their protecting angels returning to them, will endow them with extraordinary virtues."

Kourmousta took the arshan, and delivered it to the three sisters, with these words: "Say to him who has terminated his combat: What has befallen thee? The gods of the ten regions of heaven guard thy head; thy breast is defended by the valiant Tengheri, and thy steps are protected by eighty-eight powerful Bourkhans; an hundred and eighty goddesses guard thy girdle, O Ghessur Khan! thou commandest in the ten regions of heaven; thou, the descendant of Kourmousta! if thou hadst not been separated from thy heroes, thou wouldst not now lament their death."

The three sisters descended from the clouds amidst dreadful claps of thunder, like the bellowing of twenty dragons. Ghessur Khan, after having prostrated himself nine times before the master of the gods, and nine times before his father Kourmousta, took the arshan, and by means of this miraculous beverage the thirty heroes were restored to life, and resumed their original forms.

Returning to his country after so many combats, the monarch assembled his heroes, and the three tribes of his people. Cries of joy resounded on all the coasts of the sea, incense

ascended in clouds from the altars, lilies of extraordinary beauty rose from the ground, by day they were invisible, but at night they served as brilliant torches. Defended by inaccessible ramparts the heroes prostrated themselves before their sovereign. After three months fetes and rejoicings, every one returned to his own home. The lion-strength of the monarch had reanimated his heroes. The destinies being accomplished, Bogdo Ghessur Khan lived in profound peace.

II.

Bogdo Ghessur Khan reigned in the ten regions of heaven, over the clergy like a sun, and over the people like a rock of granite.

Andoulman Khan, endowed with a miraculous body, reigned in the land of Dokour-tib; he had the strength of a demon, a hundred arms, and a hundred eyes. The middle of his body was guarded by four perfidious Tengheri; eight infernal spirits watched over the upper part of it. He commanded seventy Koubilgans. Under his orders were three hundred and sixty tried heroes, three thousand warriors, and thirty-three million of soldiers. His yellow-striped courser had the strength of thirteen dragons. On the borders of the Touk he conquered five hundred million provinces, and sent the princes of these people to Ghessur Khan, with the following message:

" Andoulman Khan has arrived from the province of Dokour-tib. Which of the khans of Sampou-tib has been able to resist him? Conquered, we have submitted to his arms. Three thousand heroes have sworn obedience to him. His yellow-striped courser has the strength of thirteen dragons. We have been fifteen years in traversing the country of Dokour-tib."

After having given to each of the three princes, and to each of the three hundred horsemen who composed their suite a hundred horses, he added: " Make haste, travel night and day; in three years you will arrive in the provinces of Ghessur, you will want three years to return, and then you will have nine years left to reach my dominions. At the end of three years, the princes arrived in the states of Ghessur, and having approached the palace, they prostrated themselves nine times nine times, and pronounced in a loud voice the orders of Andoulman Khan, of Dokour-tib. The sovereign summoned the heroes. When they were informed of the victories of Andoulman they smiled, and immediately required that war should be declared against him. Bouiantik, who speaks ten languages, proposed sending ten messengers, each accompanied by ten million of soldiers; to make them march day and night, every where announcing that Ghessur himself was following close, with his powerful army.

Shoumar already puts on his brilliant coat of mail; he adds his heavy bow; fills his quiver with eighty-eight arrows, furnished with broad feathers; he girds on his sword, which is nine toises long, and mounting his bay courser, he approaches the sovereign, and exclaims:

"Great monarch! I will go alone against the twelve-headed Mangoucha. He has conquered five hundred millions of our provinces, why should we delay? The powerful monarch gives orders to prepare for war.

When the warriors were all assembled, he resolved that this campaign, which might last twelve years, should be finished in twelve months. He confides to the aged Tsarghin the care of guarding the people, and the flocks: but the hero, who is eighty years old, addresses these words to his prince: "O my master, it is true I have lived eighty years, but I wish to be once more present at a terrible battle. When Kourmousta sent thee from heaven to Sampou-tib, he predicted two cruel wars. The first was excited by the khans of Sharagol, the other begins today. I have seen many days, I have not long to live, permit me, therefore, prince, to accompany you to the battle."

Thus spoke the sorrowful old man. The khan could scarcely restrain his tears. Then a hero, the young Nanson, approaches him, and

says, "Thou hast always obeyed thy sovereign, why wilt thou now oppose his orders?" The aged Tsarghin immediately replies, "What dost thou think of me, youthful Nanson? I am Tsarghin, bowed down with the weight of eighty years. My piebald horse can scarcely bite the grass for age. Gray hairs cover my head, but I desire to fight once more under the eyes of my sovereign, and in the same ranks with thee, my dear Nanson.' Thus he spoke sorrowing, and all the heroes shed tears with him. Then the king gave his robes to the old man, and said, "Tsarghin, my well beloved, thou speakest the truth, but thou hast always respected my orders; remain thou here, and watch over my people." "Blessed be thy words, O Bogdo," answered Tsarghin; "I have obeyed thy commands from my youth; can the aged Tsarghin transgress them? My bones are dried up, my black blood is chilled in my veins; age has bowed me to the earth. I wished to die in thy presence on the field of battle. Thou commandest otherwise, saying, Tsarghin, thou hast no strength, stay at home. Yes, it is true! my strength is exhausted, I will remain."

The sovereign prepared for war against the twelve-headed Mangoucha, and gave the following orders to Oulan, and Bouiantik: "Go before, enter the enemy's country, announce

that Ghessur Khan, sovereign of Sampou-tib, is coming with his army, and will cut off all Mangoucha's heads, one after the other."

"Oulan and Bouiantik joyfully mounted their horses, and came to the enemy's country. They fell upon the stud of white horses belonging to the khan, seized eleven thousand horses, and carried them away amidst a terrible noise, which made the earth tremble."

Abdoulman Khan, hearing this noise, exclaimed, "Who is so rash as to venture hither? A mortal being would not have dared to penetrate to me. It must be Kourmousta." The keepers of the stud came, and informed him of what had passed. "What was the number of the warriors?" asked Abdoulman. The keepers answered: "We thought at first that more than ten thousand enemies had surprised our herd, but we afterwards found that there were only two."

The khan replied, "These must be the princes sent by my enemy Ghessur Khan. You, my warriors, Arkai and Sharkai, take a thousand men and pursue the fugitives. Do not kill them, take them alive, and bring them to the taboun." Arkai and Sharkai accordingly pursued them.

In the mean time, Oulan and Bouiantik had reached the top of the Mountain of the Lions, chose the finest horse from the herd, and were putting on the saddle. While Bouiantik was

addressing his prayers to the master of the earth, he heard a noise, leaped upon his horse, and after having looked around him from the top of the Mountain of the Lions, he exclaimed : "Oulan, mount your horse, the enemy is at hand."

Oulan, laughing aloud, leaped upon his horse. The two heroes rushed upon their enemies, invoking the guardian angel of their sovereign. Bouiantik cried to his friend: "Do not kill him, dear Oulan;" and with one stroke of his sword he killed the thousand soldiers. Then, having fastened to the girdle of Sharkai his hands, which they cut off, they sent him to announce to Andoulman the approach of the terrible Ghessur.

Oulan and Bouiantik returned to their sovereign, with the eleven thousand white horses. The prince of the ten celestial regions spoke thus to them : "Our enterprise will be crowned with success, since Oulan and Bouiantik have returned to us. Eleven thousand white horses are a happy omen." Saying thus he gave orders to distribute the horses among the warriors. These heroes continued their march. After proceeding for three months, they discovered the city of Andoulman. "See, there is the city of Andoulman Khan," and all eagerly followed the steps of their sovereign.

Scarcely did Ghessur Khan approach the enemy's army, when Andoulman, seeing on the

heights millions of warriors, felt his heart tremble with fear. Ghessur stopped his warriors, and addressed them as follows: "Dear companions, your hearts are like rocks of adamant. The number of the enemies is great, but if you feel yourselves too weak to conquer them, call to me; Ghessur Khan has ninefold strength, and will renew yours. If you are wounded, call me; Ghessur Khan can heal you without the help of art. If you faint for thirst, call me; Ghessur Khan will quench it with arshan."

He said, and all the heroes exclaimed with enthusiasm: "Mighty sovereign of the ten regions of heaven, born to destroy the root of the ten Evils, thou art our consolation!"

On uttering these words, they prostrated themselves before him. The monarch hears them, and remounts his horse. The coat of mail of the terrible Ghessur, like the sun and the moon, sparkles with seven precious stones. On his shoulder hangs the heavy black bow, and the resplendent quiver, and at the left side the long steel sword. Thus equipped, the bogdo departs to combat Mangoucha. His voice resembles the roaring of a thousand dragons. A rainbow surrounds his helmet, which is adorned with the plume of a bird of paradise; his countenance is animated with a celestial fire, and his forehead resembles that of Mahha-

gallan * ; sparks issue beneath the feet of his enchanted bay courser, and from every part of his body. Thus the monarch advances against the foe, with his sword in his hand.

The thirty heroes mounted their steeds, armed *cap-à-pée*, and full of joy, as if they had found an inestimable jewel, unanimously exclaiming, "Let us boldly attack the enemy!"

"An horrible massacre then commenced. Ghessur, attended by the thirty heroes, raised his voice like the roaring of a thousand dragons. His sword increased to the length of fifteen hundred fathoms, and every blow cut down a thousand enemies. After having refreshed himself with arshan, he rushed upon the Khan Andoulman. The heroes fell on both flanks of the enemy's army; Ghessur Khan advanced to Mangoucha, and with his sharp sword cut off five of his heads, but they were instantly replaced by others.

Meantime Sain Touchimel, one of the warriors of Mangoucha, commanding the left wing, pulls up by the roots an enormous tree, which five men cannot span with their arms, and using it like a scythe, covers the ground on all sides with the slain. But Nanson and Shoumar overthrow and kill him. The lord of the ten celes-

* A celebrated divinity among the Mongols. Vide p.1.

tial regions again cuts off five of Mangoucha's heads, but they immediately re-appear. Wearied with this fruitless combat, Ghessur lowers his sword towards the ground. On this Andoulman Khan cleaves his enemy in two, but the parts instantly re-unite. "Kourmousta, my father," cried Ghessur, "I have not strength to vanquish this foe!"

The three sisters hearing these words, hasten to Kourmousta. The master of the tengheri sends his brother, Sesse Shikher, to his succour. Mounted on a grey horse with eight wings, Sesse descends from the kingdom of the tengheri; he looks round on all sides, and perceives his brother fighting with Mangoucha, and says to his wife Ghimsoun: "If I approach too near, I shall be obliged to hew Mangoucha into little pieces. The soul of this wicked khan resides in his eyes. That my brother may recognise me, I will blind his enemy." So saying, he discharged, at the distance of five days' journey, an arrow into the eye of Mangoucha, in which his soul dwelt. The latter fell to the ground from his yellow-streaked courser with a noise like that of a falling mountain.

Ghessur exclaimed: "This is your work, O my three blessed sisters! O my three tengheri, this is your work!" Sesse Shikher gave the reins to his winged grey courser, and rushed

forward with his sword drawn. He destroyed the remains of the enemy's army, and scattered them like dust in the air. A single stroke of his sword effects this miracle. He then hastens to the sovereign.

Ghessûr Khan recognises his brother, and tenderly embraces him. "Dear brother," exclaims he, "the khans of Sharagol had overcome you. Incomparable warrior, whence do you come, and whither are you now going?"

The sovereign of the ten regions of heaven, and Sesse Shikher, raised their voices, on which the earth turned round three times, but they fixed it again in its place.

After this victory over the twelve-headed Mangoucha, the heroes killed his wife Badmoukakou, burnt his son, as well as the body of Andoulman Khan, and reduced his subjects to slavery.

The conquerors had already gone fifteen days' journey from the place where Sesse Shikher had descended from heaven to overcome Mangoucha, when they saw the consort of Ghessûr, the pious Almour, coming to meet them. She was surrounded by 1000 men of her suite, and attended by the aged Tsarghin. The people were in raptures on beholding Sesse Shikher and his sovereign. All approached except prince Tchoton, who had acted treacherously in the combat with the khans of Sharagol.

The lord of the ten celestial regions returned to his kingdom, with his brother Sesse, into the city which had twice thirteen temples, and 108 large fortresses. There, in the vast palaces, they celebrated fêtes in honour of the victory. The great Sesse Shikher drank twenty cups of brandy; and, recognising the prince of Tchoton, demanded his death. The people did the same. Then the sovereign of the ten celestial regions exclaimed: "Dear Sesse, he must not be killed. Tchoton's spirit watches over us while we sleep, reminds us of our duty when we are forgetful of it, and we are indebted to him for the pleasures of this fête. Tchoton is guilty, but he is one of my thousand koubilgans; but for my favour he would have long ceased to exist. You know why I spare him. I submit my reasons to your judgment." All were silent.

The monarch then distributed the booty. To Sesse, he gave the yellow-streaked courser of Mangoucha, which had the strength of thirteen dragons; and to Shoumar, his coat of mail. Tsarghin received the enormous horse of Sain-touchimel; and the youthful Nanson his bright cuirass. The other heroes also obtained presents. The terrible Ghessur ascended the throne in the country of Nouloum; and, according to the will of the holy tengheri, resided happy and tranquil in his vast palaces.

The sovereign of the ten celestial regions destroyed the root of the ten Evils, overcame Mangoucha with the twelve heads, conducted his brother Sesse Shikher home, and thereby filled all the creatures of the earth with joy.

* * * *

The station of Shara-boudourgouna lies between two sandy hills. On the east side, there is a deep gully formed in the sand by the torrents of rain; we had a well near our tents, but the water was bad.

Before we left the station of Koulkoudouk, the bitketchi informed me, that we need not be under any uneasiness with respect to the hiring of camels, for he had succeeded in persuading the chief men of the station to give us some out of the common stock, to carry our baggage I thanked him for this proof of his friendship and zeal. We readily conceived that this concession of theirs was owing to the favourable character which the meiren of the eastern Sounites had given them of the Russians.

At five in the afternoon the wind changed to the south-east; it began to thaw, and melted snow fell till ten at night.

November 4th. — In the morning the thermometer was at ten degrees below zero, and a west wind. We travelled twenty-five wersts to

Doùrma, over a high sandy ridge of mountains. The road was extremely rough and fatiguing; we had continually to descend into deep vallies, and to ascend hills which every where intersected the way. Happily the rain and the frost had rendered the sand rather firm, so that our wheels did not sink in more than a quarter of an arsheen. We employed only six hours, whereas the Mission in 1807 spent five days on the road between these two stations.

To proceed with more facility, several members resolved to go on horseback. Father Gerbillon says, in his journal of the 20th of April 1696, that the Emperor, when he arrived in this place, had given orders to his suite to go on foot for four days across the sands which extend from Ketsou-boulak to the marsh of Podjoktei, in order to ease the horses. The Emperor himself went on foot, amusing himself with shooting the hares, which were very numerous in those parts.

We saw among the sand hills some tents, and numbers of cattle. About half way we met a great caravan of camels loaded with tea, going from Kalgan to Kiakhta. The conductors, who live near Oloun-koudouk, had quitted the usual road for the merchants, and taken this route. The grass in the pastures is pretty good, but had been injured by the frost. We were received by a party of western Sounites, who came to take

charge of our cattle. These people do not always keep to the regular road, but go straight forward over the mountains and valleys, like goats. Very excellent tents were prepared for us. All the Mongols wished us joy, on having so fortunately passed in one day over so fatiguing a road as that between the two last stations. A well had been dug just before our arrival, but there was very little water in it. There is a salt-lake in the environs.

November 5th. — In the morning the thermometer was at twelve degrees below zero, but during the whole day the weather was fine.

By order of the bitketchi and the boschko three camels and four horses were left in the charge of the chief Arashi till our return. The Sounites who had escorted us for two stations, left us to return to their kouchoun, after having received the usual presents.

November 6th. — During the night it was bright moonlight. At two in the morning such a high wind arose, that we were obliged to rise, being fearful that our tents would be blown down. The twenty wersts which we had to travel to Tsakildak were very fatiguing, on account of the uneven and sandy road. Near this place we began to find good grass, but also much souli.

We were accompanied, during the whole way, by five-and-twenty camels belonging to a lama

of the kouchoun, under the toussoulaktchi Demit. He was going to Kalgan to fetch goods for Ourga. I asked him how much he would take to carry our effects to Kalgan (250 wersts); he answered, that he must have two lan for every camel loaded with twelve poods.

Near the station we saw a caravan on the way from Kalgan with tea. This was in fact the season for sending tea to Kiakhta, to be exchanged for Russian goods, which are exported from that place in January and February. Our new conductors were two elderly gardes-du-corps, and three old taidzi, one of whom spoke the Chinese language very well, having long resided at Kalgan and Peking. Their appearance was very respectable, and their manners extremely polite.

The three wells which we found at this station contained but very little water; they seemed to have been dug but a short time before our arrival. We observed some round hearths made of stones, and other indications that this place was much frequented. The Mongols invariably place the doors of their tents towards the south, to shelter themselves from the north and west winds, which, during the winter, are colder than the south wind. One werst from this place is the well of Togotou, where the Mission in 1794 halted in the month of November. Here ends the territory of the Sounites: the following sta-

tion is in that of the Mongols of the tribe of Tsakhar.

November 7th. — The weather had become pretty mild. We left at the station three horses and a camel, which were so exhausted and fatigued that they could go no farther. The road was still sandy, but the sand was not deep. On the right hand we saw a temple, near which there was a soubourgan, of a pyramidal form; there was also an excellent well, and good pasture; numerous cattle were on the mountains, and in the valleys were many tents. The derissou abounded in several places, and served as a retreat to a quantity of hares.

Half way, we were complimented by the Tsakhar officers appointed to attend us; they were, a dzanghin, having a blue opaque button on his cap, which gave him a rank equal to our captain of cavalry, a khavan, and a djoun-da, commander of ten men. These two last wore white buttons. They were all well dressed, and well behaved. The Tsakhar formed one of the eight corps of the Mantchoo army, which conquered China in 1644. Many of them are appointed to take care of the Emperor's flocks, and have a salary.

From the valley we ascended for a long time a clayey eminence, till we reached a hill, which stands on the left side of the road. On this hill there is a very high obo, formed of twigs of sand

willow, which grows in abundance in some places towards the east. This is the obo at which the Mongols in the vicinity celebrate in summer their religious fêtes. Opposite the obo rises a sandy hill, in the form of an immense rampart; and farther to the west is the mountain Nogonnirou (green mountain), which divides the territory of the Tsakhars from that of the Sounites. This mountain is held in great veneration by the Tsakhars, and out of devotion they never venture to pronounce its true name. There is a very extensive view from this obo.

About five wersts from the new station of Elesoutou, the road began to decline more and more. The good quality of the wells which we found on the road, proved that the Tsakhars are very careful in this respect; they are probably indebted for this to their neighbours the Chinese. The pasturage is excellent at this station. The grass, called in Russian, vostrets, is very common in the country of the Tsakhar; our horses and camels, which had been half starved at the preceding stations, eat this plant very greedily.

Our tents were very bad, yet, notwithstanding this inconvenience, we felt great pleasure at having happily traversed these deserts, which are so dangerous and difficult to pass, when there is no opportunity of changing the horses and camels on the route; we were like mariners who enter

a port after a voyage in a stormy sea, late in the season.

Numerous flocks, belonging to the Emperor, were grazing in the environs. The shepherds, who were for the most part lamas, collected in crowds round our camp, to satisfy their curiosity. This station, and the three following, are in the kouchoun, or division, of Koubo Shara, which is distinguished by a yellow standard with a border. I gave the usual presents to the Tsakhars, to induce them to shew the same zeal as our previous attendants.

The greater part of our road, from the 22d of October to this day, was invariably sandy, and intersected by hills and elevations more or less steep. Only once, near Olou-koudouk, we found small cornelians among the gravel, and on a beaten road between Sain-oussou and Koud-jirtou.

Our stages were generally from twenty to five-and-twenty wersts; one was thirty, and another as many as forty wersts.

CHAP. VI.

JOURNEY THROUGH THE TERRITORY OF THE TSAKHARS TO THE FORTRESS OF KALGAN, SITUATED WITHIN THE GREAT WALL OF CHINA.

NOVEMBER 8th. — The Tsakhars, following the example of the Sounites,* furnished us with four camels and one Chinese chariot. At the preceding station the Mongols had begged us to sell them a one-horse cart.

At eight in the morning we set out, and arrived at the station of Kara Tologoi (black hill), thirty wersts to the south, at four in the afternoon; our journey was extremely fatiguing. We were greatly surprised at seeing on the road, six wersts from Elesoutou, the dead body of a child in a leather sack. Upon the sack was a little piece of sheep-skin, some millet, and some bread. This is the usual manner of burying the dead among the Mongols.

* The customs of their ancestors are laws sacred to the Asiatics, which they eagerly follow whenever an opportunity offers.

Our imagination is terrified at the idea of death; and when it is haunted by this fear, the future appears to us only under the most gloomy colours. Superstition, profiting by this terror, has introduced an infinity of strange practices, to avert the evils with which it fancies itself threatened; the priests of Boudha, to govern the minds of their followers, have represented death under the most appalling aspect. The dying devotee sends for a lama, to secure the salvation of his soul and body; the priest, after having inquired the day and hour of the birth of the patient, the circumstances which accompanied it, and the events of his life, decides, according to the sacred books and laws of astrology, whether the body shall be burnt or committed to the water, if it shall be exposed on a lofty stage, or covered with stones, &c. There are some exceptions: for instance, they do not bury a person who has hanged himself; whoever dies in consequence of a swelling is not burnt, and they do not throw into the water those who have perished in an inundation, or a fire, or been struck by lightning; those who die of a contagious disorder, are not buried upon a mountain; in a word, you are not, without cause, to throw wood into the fire, nor fire into the water, nor lay earth under the water, nor carry wood to a mountain or forest. Such are the laws of Boudha. The most usual mode of burying is to carry the

corpse into a steppe, and abandon it to the wild beasts and birds of prey. Even in this case, the lama decides towards which quarter of the heavens the head is to be turned; they set up a weathercock, and the direction of the wind decides that in which the body is to be laid. Every thing, however, depends on the lama, who also prescribes how the body is to be buried, with or without the clothes, or in the open air, or in a close tent, and which of his effects or other things are to be added as offerings. If the body is to be burnt, the remains are not covered; some set up flags towards all the four points of the compass, or they surround the ashes with stakes fixed in the ground, on which are written prayers in the Tibetan language. Those who wish to show their devotion or their riches, cause monuments of wood or stone to be erected, in which they deposit the ashes of the deceased. This custom has been observed in Mongolia from the remotest times. Ruysbroek*, says expressly: "The Tartars (Mongols), like the nations of antiquity, burn their dead, and preserve their ashes in high pyramids." The rich send for lamas to recite over the bodies of the deceased, more or fewer prayers for the repose of their souls, in proportion to their property, which prayers, however, must continue for forty-nine days.

* In Bergeron's Collection, p. 55.

After having travelled thirteen wersts we descended into a deep valley. During the whole of the day we saw numerous flocks belonging to the Emperor. The inspectors and shepherds occupy above fifty tents in this place. We also saw oxen of a small size, but very fat. These animals are more common in the steppes of the Tsakhars than in the other parts of Mongolia. The Tsakhars either sell them in China for the supply of the market, or employ them to carry nankeen and imperial tea from Kalgan to Ourga, and even to Kiakhta.

Ten wersts farther we reached the large chain of the mountains of Ongon (king of the Shamans). Among these people a man is called beg, and a woman ouddogoun, in the Mongol language. They are distinguished by an ardent imagination in the evocation of spirits, which throws them into wild transports. Ongon is their household divinity, which watches over their families and flocks. These remnants of the Shamanic faith have still many zealous partisans among the Mongols, in spite of the violent opposition of the priests of Boudha.

The idol of Ongon consisting of several pieces of red linen, is given by a distinguished Shaman, or made by old women of various rags, after their own fancy. These penates are much revered by the women; they preserve them in their tents, and when misfortunes arise, which are generally

attributed to their displeasure, they make abundant offerings to them, accompanied by fervent prayers, to appease them, and implore their succour.

We next passed over a low rampart, which the inhabitants told us had formerly divided China from independent Mongolia. This rampart extends very far from east to west, and seems to join the heights from which the Orchon flows. It is eight wersts from this wall to the next station of Chara-tologoi. The road was intersected by stony elevations, and naked clayey valleys. About fifteen wersts to the south there is a long chain, above which rises the colossal mountain of Djibkalantou. At stated times the Tsakhars of the kochoun of Kouboshara bring their offerings hither.

Two caravans passed our tents; they were returning from Dolonnor, where they had taken salt, and received in exchange millet, tobacco, &c.

November 9th. — The archimandrite and myself were invited by the Tsakhar shepherds to take tea with them, a testimony of Mongolian hospitality, but which the bad weather obliged us to decline.

The Mongols, like all the nations of the same race, (that is to say, the Bouriates and Kalmucks) are very fond of tobacco. A tobacco-pouch, a small pipe, flint and steel, are among them the

most indispensable articles, either at home or on a journey. When friends meet they begin by offering each other their pipes. The Tsakhars showed this mark of respect also to us. The Mongols generally purchase their pipes of the Chinese; they make the sticks themselves, very neatly, and of good materials. They carry this apparatus fastened to a leathern girdle, as our cavalry do their cartridge-boxes; they are adorned with silver, coral, &c. Many Mongols, instead of buttons to fasten their girdles, use Russian coins, namely, five-copeck pieces, and old Siberian ten-copeck pieces, which they very much esteem.

The bitketchi who visited us in the morning, gave us various hints that he wanted a fox-skin pelisse, which he had seen in the tent of the archimandrite. I told him that I had no such fur, and that it was by no means cheap at Kiakhta. He had the complaisance to permit us to leave at the station four of our camels to recover from the fatigues of the journey, till they could be conducted by the inhabitants to Tsagan Balgassou.

In the evening we received a visit from the dzanghin Enke djirgal, (in Mongol, eternal happiness.) He gave us some details of the annual pay of the officers of the kochoun of the Tsakhars.

An oukherida, or commander of a division, receives 120 lan, or ounces of silver.

A dzalan, or colonel of a regiment, 115 lan.

A soumoun dzanghin, or commander of a squadron, 100 lan.

A kavan, or koundoui, and a djouannida, (ranks answering to our lieutenants and cornets), each 60 lan.

Lastly, a boshko, or first sergeant, 24 lan.

The Oukherida, and the oldest of the dzalans, (toussoulaktchi), cannot themselves demand their pay from Kalgan, but they present a memorial to their gousai amban, bearing the seal of the dzanghin. The Tsakhars form a military corps, consisting of eight divisions, subject to the gousai amban of Kalgan. We passed through the territory of the divisions of Kouboshara (yellow standard with a border), and Gouli shara (yellow standard without a border); in this division are the two last stations leading to Kalgan.

November 10th. — It is only among the Tsakhars that we saw the tents divided into oulous; that is to say, several tents standing together. The other Mongols, on account of the scarcity of pasturage, lived dispersed, with the exception of some of the superior officers, who, together with their families and suite, occupy about fifteen or twenty tents.

We travelled for two-thirds of the way in a sandy plain, as far as the road of Goundjou, which unites with that from Darkan Dzam,

which we had left on the 9th of October, in the country of the Kalkas, between the stations of Shara Sharatou and Olon Baiching. The road was broad and even, as far as the station of Kouitoun, (cold), situated in these mountains. The three tents which were prepared for us contained copper idols of the bourkhans and penates, which the proprietors had left behind. Near the road is a spring, which was now frozen, and a well, which supplied us with good water. The animals, with the exception of the horses, were contented with snow with which the plains and mountains were covered. We were obliged to purchase *fuel*; and this was the case through the whole territory of the Tsakhars, till the Mission reached China.

November 11. — Notwithstanding the depth of the snow, we could perceive in several places the green colour of the pasturage, where large flocks of wild goats were grazing. About half way, the road to the station of Dzamyin oussou is crossed by that which leads eastwards to Dolonnor.

Our tents at this station were very commodious; but as they had been pitched upon a spot covered with snow, we suffered from the cold or damp, especially as we were obliged to do without fuel.

Eight wersts to the south is the Tsagan obo, where the Missions of 1794 and 1808 had halted. A rich Tsakhar resided at 100 paces from the station. He told us, that the ordinary price of conveyance from Kalgan to Kiakhta was three lan, and six thsian for 100 kin (or ten poods and a half); so that about twenty silver roubles are charged for the conveyance of eleven poods, a distance of 1200 wersts.

The Tsakhars, like the lamas of Kalkas, enquired if we had any fox-skins, coral, or tanned leather to dispose of. They estimated at four silver roubles a fox-skin which had cost us seven; and at three roubles a tanned hide worth five. They pretended that this was the market price of these articles at Kalgan.

November 12th. — The thermometer was at seventeen degrees below zero: the day was gloomy, and some snow, with a north-west wind. For about two wersts we travelled by moonlight, over deep snow, till we came to the proper road, where we continually met Mongol caravans going with tea to Kiakhta. After proceeding thirteen wersts, we came to a pretty high rampart of earth, which crosses the road from east to west. To the left is an extensive and very fertile plain.

Is there not some analogy between this rampart and the ancient fortifications which we meet with near Pereiaslaf, in the government of Pul-

tawa, in Bessarabia, and other provinces of Russia?

Three wersts from this rampart the road is crossed by another very broad and much-frequented one, which probably leads from Koukou-koto, (in Chinese, Kouei houa tching), to Dolonnor. There is a Chinese garrison at Koukou koto, to keep in awe the Tsakhars, who were formerly very turbulent. Furs are here prepared to be sold at Peking and other cities of China, whither they are sent by way of Kalgan.

Near lake Doutou (Dou, in Mongol, signifies song, voice) we saw a great oulous, or village, consisting of eighteen tents, inhabited by shepherds in the service of the government. At this place we gave our loaded camels two hours' rest. Near it was a lama from the neighbourhood of Ourga, who was now on his return from Kalgan, whither he had been to sell oxen and horses: he saluted us in Russian. He had sold his oxen at eight or ten lan, and the horses at six or eight lan in silver.

The road from Doutou-nor to Toulga passed for sixteen wersts over little hills. In several places we saw the white tents composing the oulous, or moveable villages. Our attention was chiefly attracted by that of an oukerida or oukreda of the Tsakhars, consisting of fifty tents. This oukerida is the chief inspector of the sheep

horses, and oxen belonging to the Emperor in these parts. There are indeed immense flocks and herds belonging to the Emperor in the country to the north of the great wall, between the custom-houses of Tschangkia kheou and Tou shy kheou. None of the Mongols could tell me the number of them.

The Abbé Grosier, quoting the old accounts of the French Missionaries, who resided at the court of Peking, says, "The quantity of cattle kept in these royal farms is prodigious;" and he adds, that the flocks of the princes amount to 190,000 sheep, divided into 225 flocks; and to an equal number of oxen, divided into herds of 100 each: the number of stallions is not smaller. "Wealth of this description," continues the Abbé Grosier, "makes a much greater impression on the Mongols, and inspires them with a higher idea of the power of the Emperor than all the splendour of the court of Peking."

This is very probable; but on the other side it is equally certain, that the quantity of arrows and fire-arms belonging to the Chinese army powerfully contributes to inspire the Mongols with respect for the greatness of the Emperor.

The station of Toulga, situated in a narrow and deep valley, is in the Tsakhar division of Gouli-shara, which extends to the frontier of China, or to the summit of Mount Kinkan dabagan. A caprice of nature has here placed

in a valley three rocks turned towards east, north, and south, which resemble great heaps of stones piled upon each other. At the foot of each of these rocks is a well, the water of which has a nitrous taste. The inhabitants call them Gourban Tulgotou (the three tripods), and pretend that Genghis Khan encamped here, when at war with China. At a distance to the south-east of the station there is a great obo.

November 13th. — Having travelled about a hundred wersts in the last three days, I judged it necessary to let the cattle have a day's rest. The guides who had attended us for the four last stations took leave of us, after receiving presents for which they were particularly grateful. Those who succeeded them, and were to accompany us to Kalgan, waited upon us immediately after.

We were much surprised to see so many young men among the Tsakhar officers. A great many persons visited us who were in the service of the oukerida, encamped in the vicinity with the imperial flocks. One of his relations was among them. They were very neatly dressed, extremely polite, and, besides the Mongol language, spoke equally well the Mantchoo and Chinese. There is at Kalgan, where the gousai amban resides, a special school for the Tsakhars.

These people made many enquiries respecting the military force of Russia. The koundoui of the station asked us if we intended to shave our heads at Peking, when the mourning for the late Emperor was over; he thought that the Russians let their hair grow for the same reason as they did. Another Mongol, observing that our officers and students wore their hair very short, like the lamas, asked us whether they were intended for the ecclesiastical profession. The Tsakhars told us, that the reign of the new Emperor would be called in Mantchoo, Doroï eldengué, and in Chinese, Taô kouang. These words signify "Light of reason."

In the afternoon we visited the bitketchi and the boshko; the latter told us that the Tsakhars, who are the most faithful of the Mongols subject to China, are highly esteemed at the court of Peking. They all have salaries from government, even the youths, who receive one lan per month. The koundoui of the station wore on his cap an opaque white button (indicating the rank of lieutenant, which the bitketchi has only when out of Peking), and the dzanghin had a blue button, which gave him a rank corresponding to that of major.

November 14th. — During the night two of our horses died of the cold and fatigue. The cold was so intense that many of us preferred walking to riding on horseback. We went

along the banks of a frozen lake, to the east of the road, and met several caravans with tea, consisting of a hundred, two hundred, and two hundred and fifty camels. We perceived at a great distance towards the east a chain of mountains, and the extensive lake of Angouli nor. The sky being very serene, when the sun rose from behind red thunder clouds, we enjoyed a very extended prospect. Far before us there was a low plain, which stretched forty wersts towards the south, to the foot of Mount Kinkan dabagan, on the summit of which we could perceive in the blue distance the towers on the frontiers between China and Mongolia, the sight of which gave us great pleasure. We passed the camp of a rich Mongol from the environs of Ourga, who with a hundred camels was waiting in the steppe till the terms for conveying merchandize from Kalgan to Ourga or Kiakhta should rise. We were assured that, notwithstanding the numerous caravans which had been already dispatched, there was still merchandize enough at Kalgan to load two thousand camels.

When we reached Kamkoun, where the Mission halted in 1794 and 1807, we had to pass a frozen stream that crossed the road. A rampart extending from east to west, which we met with eight wersts farther, is one of those built by the Chinese as a defence against the Mongols; it was

much lower than any of those we had hitherto seen. Several Mongols had erected their blue tents by the road side. They came from the Maimatchin of Ourga, and were going to China with fir timber, and boxes of dried mushrooms, which are considered a great delicacy among the Chinese. They were paid a lan and a half, or two lan, in silver, for the carriage of a hundred kin weight to Kalgan.

About three wersts from this rampart there is a little square fortification, built of earth, and called Tsagan balgassou (white walled town). It was almost in ruins. We reached this place about ten in the morning, and then halted, having travelled twenty-seven wersts. Thus we were almost in port: we had happily terminated our journey through dreary deserts, amidst snow and wintry storms.

We here inspected our horses, camels, and oxen, part of which were to remain in this place for the winter. We had left on the road nineteen camels and ten horses, three camels and four horses had died, and thirteen oxen had been killed for food.

The boshko and the first nerba of the bitketchi left us for Kalgan, to announce our arrival to the gousai amban. I requested the former to have some warm rooms prepared for us, which were very necessary after we had passed two months and a half almost constantly in the open air.

The health of several persons of the Mission was much impaired.

November 15th. — The snow had fallen in such quantity the preceding night, and likewise this morning, that we were obliged to halt.

The little fort which I have mentioned above serves as a refuge for the cattle in bad weather. The ramparts, which are in ruins, are five toises high, and have small bastions at the four corners. In the interior, in the north-west angle, there is a circular space enclosed with unhewn stones: it was probably the site of the Khan's tent. In the centre of the open part there is a mound of earth; on the west side lies a small square pillar of white marble; on it is carved the image of a dragon, which is the arms of China. Some persons affirm that this fort, as well as those situated farther to the south, served as encampments during the expeditions of the celebrated Emperor Kanghi, at the end of the seventeenth century. We still perceive very distinctly the traces of small entrenchments; in which, according to the Chinese system of fortification, the troops pitched their camp. From this place there are two roads leading to Kalgan. The first is kept in very good condition, and goes to the east, passing over the little river Sharabataï, and by the village of Tolaï soumê*; it is frequented

* Tolaï, in Mongol, signifies a hare; and soumê a temple.

by the Tsakhars of the division of Koubo-shara, and was the one by which our preceding Missions were taken; the other, running westwards by Mount Sendjit, is called the camel or caravan route; it is generally taken by the Tsakhars of the division of Gouli-shara, of which our escort was composed.

At noon, the Mandarin Touktchi, of the division of Koubo-shara, came to take our animals under his care. In this employment he is relieved every month alternately by a Mongol of the division of Gouli-shara. We hired for our Cossacks, at the rate of one lan per month, the tent of a Tsakhar lama who lived in the neighbourhood. It was the same lama who gave his tent to the Mission in 1807 and 1808.

November 16th. — We left the station at three o'clock in the morning, and went two wersts westwards along the caravan route. Six wersts farther, near the road, a high mound of earth is thrown up, five wersts beyond which we came to the Bourgassoutou, (abounding in elms,) a small river which was now frozen over. To the right of the road, there is a small stone fort, of a square form, built in a meadow. We passed the river on the ice, and turning towards the left entered a deep valley of the chain of Mount Kinkan. On a hill near the road is a third fortification, much more considerable than the preceding. Having crossed a large plain

we reached some Chinese houses, and the temple of Boro-tsedji, situated at the foot of a mountain. Opposite the temple is a theatre where actors from Kalgan come during the annual festivals, and perform lively pieces agreeable to the taste of these people.

At sunrise the wind was very high, and the thermometer was at seventeen degrees below zero. At ten in the morning a thick mist arose, and the air was so darkened by the falling snow, that we could distinguish nothing at the distance of half a werst. Our camels and horses proceeded with difficulty, and we could not keep ourselves warm even by walking. We had, however, twenty wersts to go in this manner before we reached the station.

Our embarrassment increased when about four wersts farther we turned to the left, and had to ascend up hill in a narrow ravine, above four wersts more. The animals slipped and fell down at every step, or sunk in the deep snow. There was at this place a post of Mongol sentinels in several tents. We could easily perceive that we were approaching a commercial town, for we continually met caravans, carriages, and persons mounted on camels and horses.

Two wersts farther we reached the chain of mountains which separate Mongolia from China. On their summits there is a stone rampart, with square brick towers, a certain distance from each

other. They are nine toises high, and three toises square at the base. From this point China presents its grandest forms. To the south, east, and west, the horizon is bounded with mountains covered with snow, the summits of which rise above the clouds. We descended for five wersts by a narrow road, very dangerous at this season, as far as the Chinese village of Nortian; on the right hand the above mentioned rampart runs along the heights; on the left side is a steep precipice; farther on towards the east are rude and lofty mountains, which give the country a wild appearance. Such is the aspect of the country at the place where we descend from the high steppes of Mongolia, into the lower land of China.* We had travelled to-day about forty wersts, when we reached the first Chinese village.

It was with feelings of inexpressible pleasure that we entered the houses of the Chinese, after a journey of above 1000 wersts from Ourga; during which we had seen no indication of a settled mode of life. The village, built on the declivity of a high mountain, contains about twenty houses; there were others in a deep ravine to the east, but they were all very small: here and there we observed some cultivated

* Mr. Ritter, in his Geography, says that travellers generally arrive by this declivity in the plains of China. This is not correct; China is in general a mountainous country.

fields. At the extremity of the village a kind of inn had been prepared for our reception; the walls of the rooms are of clay mixed with straw. The bitketchi took up his quarters in the same house. The cold and damp had so benumbed our limbs, that it was with difficulty we could get warm.

Seated round a bright fire, we forgot all the fatigues and hardships that we had experienced on the journey. The Chinese peasants came in crowds to see us; the bitketchi's interpreter wishing to give us an idea of his skill in music, took a kind of lute with three strings, and sang and played different airs of his country; the tune and subject of one of these songs pleased us much; it contained the melancholy reveries of a Chinese princess betrothed to a prince of Karatchin in Mongolia.

The landlord supplied us with excellent hay at the rate of three tchokhi * the pound. We paid one tchokhi per head for the water, which was drawn from a very deep well. On the 17th of November we halted.

* A tchokhi, in Chinese thsian (pronounced tchin in the Mongol), is a small round brass coin with a square hole in the centre; the reign during which it was struck is marked on the reverse. Five hundred tchokhi are strung together upon a ribbon. All the way to Peking we received 1150 tchokhi for a liang or lan.

Since the 8th of November we had travelled 190 wersts; generally from thirty to forty wersts a day, with the exception of two stages, which were only twenty-seven and twenty wersts.

The cold had been from fifteen to eighteen degrees, with a violent wind and frequent snow, which added to the difficulties of a journey through a country intersected with hills and ravines.

CHAP. VII.

ARRIVAL AT KALGAN, AND STAY THERE.

NOVEMBER 18th. — It is twenty wersts from the first Chinese village to Tchang kia keou, or Kalgan. The road is at the beginning narrow, and intersected by pretty steep hills. Large Chinese carts with two wheels, drawn by four or five horses, one behind the other, incommoded us greatly. Farther on, the road becomes smooth, and sensibly declines towards Kalgan. About half way there is a natural causeway, formed of clay and gravel, which would require but little labour to make it as good as that which passes over the Simplon. On the sides of the mountains there are villages, with temples; some dwellings are hewn in the solid rock, or built against it like birds'-nests; there are many trees and meadows on a clayey soil. We particularly admired the boldness and indefatigable activity of the Chinese cultivators: the summits of the highest mountains were converted into fertile fields. It is scarcely possible to conceive how they could till these naked and almost inaccessible rocks.

We did not see Kalgan till we came to the Great Wall *, which is built of bricks, between two steep rocks; it is partly in ruins. We were soon surrounded by a crowd of curious Chinese; among them an officer of the city, wearing a gilt button on his cap, came to meet us; the bitketchi Tching alighted from my carriage, mounted his horse, and accompanied him to the town. When we approached the great gate, the bitketchi requested us to enter on foot, because it was the first step that we took into the celestial empire. We readily complied; and having resumed our former order, the Mission proceeded through the principal street, which was lined with shops, crossed the great square, in which is the house of the gousai amban, the inspector-general of the troops of the Tsakhars, and arrived at the house prepared for us by the magistrates of Kalgan.

Only two rooms had been assigned to the members of the Mission, but thanks to the intervention of the boshko, we obtained a third for the students. The Cossacks were lodged

* The map of the journey of Mr. Timkowski is faulty in making the Great Wall pass to the north of Nortian, whereas it is to the south of this village. It has however been left unchanged, because a thorough correction of it could not be made without the aid of numerous authorities, which cannot be immediately referred to. Kalgan, according to Lange, is four wersts to the south of the Wall, which corresponds with Chinese maps and descriptions. — Klaproth.

by themselves: our Peking guides took up their abode in the same inn.

At six o'clock in the evening Tching came to us, accompanied by two officers, who were commissioned to welcome us in the name of the gousai amban; they were a dzargoutchi, with a crystal button, and the same bitketchi Tcha, who had come to meet us at the gate. The former importuned me so much to give him a dog, which I had brought from Kiakhta, that I could not avoid complying with his request.

We found much difficulty in procuring fodder for our cattle. The boshko informed me that it would be furnished by the Chinese government; at length in the evening they brought us five baskets of chopped straw: we were obliged to buy of the landlord twenty bundles of millet straw, each at fifty tchokhi.

November 19th. — As the Mission had at length reached China, and thus happily accomplished the most considerable and fatiguing part of our journey, I thought it right to make suitable presents to the bitketchi and the boshko, who had accompanied us thus far. We also gave presents to the dzanghin and the koundoui, who had attended us from Toulga. At our request the dzanghin sent us a native of Turkestan to make an agreement for conveying the Mission to Peking. He offered to take the baggage at the rate of two lan the hundred kin, which was

very reasonable; but the Chinese porters, to please the bitketchi, refused him admission to us, saying, that they did not know him.

The archimandrite, the inspector, the commander of the Cossacks, the interpreter and myself, went at noon to the bitketchi Tching, who had invited us to dinner. The Chinese government generally gives such a dinner at its own expence to Russian travellers. The boshko, the dzargoutchi, and the bitketchi Tcha, were also present. During the repast, a pretty warm debate arose between us and our hosts, respecting the continual annoyance we suffered from the Chinese porters. I had already requested the bitketchi Tching in the morning to give orders for the purchase of hay, and he promised to attend to it immediately: seeing that he did not keep his word, we put him in mind of it, but without effect. I then asked permission for our Cossacks to go for hay, beyond the great wall where we had seen the day before, several warehouses where timber and hay were sold, to which the bitketchi had consented. But we had not yet risen from table, when a Cossack came and complained that the boshko of Kalgan had refused to let them pass the gates.

The archimandrite and myself applied to the bitketchi, to know to whom all these vexations were owing, and whether the authorities of the town intended to let our beasts die of hunger.

Inquiry was made; a boshko, who was one of the porters, was declared to be alone in fault, but he excused himself by saying that he had orders not to let the Russians out of the gates.

On receiving so vague an excuse we were going to rise from table, not being willing to receive marks of politeness while we were treated with so much incivility. Tcha and the boshko then went out. An hour after the hay was brought into the court-yard. No farther difficulties occurred, but we were obliged to pay a high duty both for the hay and all our provisions, for the benefit of the poor officers of the town.

At eight in the evening the Chinese Lo tchou, who had arrived from Peking, brought us a letter from the chief of our Mission in that capital: it was dated the 13th of November, and addressed to the archimandrite. It contained the congratulations of the archimandrite Hyacinth and six members of the Mission, on our arrival at the frontier, and informed us that every thing was prepared at the convent at Peking, for our reception.

Both yesterday and to-day the weather was serene, and pretty warm; the mountains by which Kalgan is surrounded, protect the town from the cold winds; but the sulphureous effluvia of the coals had an injurious effect upon our health; nevertheless we were obliged to make use of this combustible during the whole of our residence in China.

November 20th. — The Chinese messenger who brought us the letter the preceding day, was sent back to the convent at Peking. At nine in the morning Tcha visited the archimandrite and myself, and presented us with two small dishes, dressed in the Chinese fashion. We received him politely, and afterwards sent him through the interpreter, a fox skin and a sabre.

The inspector of the baggage and the students, attended by several Cossacks, went into the town to buy different articles. The servant of the bitketchi did not fail to take this opportunity to gain something by our purchases; he insisted on accompanying them, though he was by no means wanted, because the tradesmen of Kalgan speak Mongol very well. Our guides took much pains to dissuade us from looking out ourselves for a person who would contract to convey our baggage to Peking.

At five in the afternoon, the servant whom I have just mentioned, and the interpreter of the bitketchi came to me with two contractors, who after examining the weight of our baggage, proposed to treat for the number of horses that would be required to convey it. This condition was too indefinite for us to accede to; we desired to fix the price according to the weight. The contractors then consulted together in Chinese, and also conversed with the servant, who on this occasion acted the same part as the boshko had

done on the journey of the Mission in 1807. At length they asked twelve lan to conduct the carriage, in which the archimandrite intended to travel to Peking, twenty-four for two Chinese chaises, each for two persons, and twenty-four for two large carts for ten Cossacks. For each saddle-horse or mare they demanded ten lan, and for the weight of a hundred kin, or three poods and a half, loaded on camels or mules, seven lan in silver; these prices were exorbitant.

After a long parley, we declared that we would not give more than eight lan for each carriage, two lan and a half for each saddle horse and mule, and two lan eight thsian for every hundred kin weight. The Mission of 1807 had paid only two lan eight thsian for every person travelling in a carriage, and the same sum for the weight of a hundred kin. The contractors, after making some abatement in their demand, withdrew. The servant and the interpreter soon returned, and repeated the assurance of their zeal for our interest; if we would give the least trifle more, they were ready, though it was night, to apprise the contractors of it. We requested them only to induce these people to accept our offers, which much exceeded the prices which the man from Turkestan had asked.

November 21st. — The night was very tempestuous, the wind rushing through the ravines

of Kalgan, howled furiously. At eight in the morning the contractors came to us. The agreement was reduced to writing on the following conditions:

1. A palanquin, drawn by two mules, for the archimandrite (experience having satisfied him that it was impossible for him to travel in our four wheeled carriage), and also for two large and two small carriages eight lan each.

2. For nineteen saddle horses and mules, two lan five thsian each. It was stipulated, that we should depart on the 24th of November, (the second day of the new moon, according to the Chinese calendar), and that we should arrive in Peking in seven days. The bitketchi and the boshko, to whom we communicated this bargain, voluntarily offered to engage for the punctuality of the conductor Li han tun, a native of eastern Turkestan. I may here observe, that on the road to Peking, the natives of Turkestan are the principal carriers for goods, and keepers of inns.

At noon, the Cossacks who were to pass the winter at Tsagan balgassou, prepared to leave us with a part of our cattle; but they were detained by a dispute which arose between the Tsakhars and our Chinese guides. The koundoui of the Tsakhars, who had escorted us from Toulga to Kalgan, came into our court-yard at four in the afternoon. The bitketchi thinking

this too late for our men to depart, severely reprimanded him for his want of punctuality. The latter irritated by the harsh expressions of the bitketchi, reproached him with having been guilty of various acts of injustice towards us upon the road. The bitketchi immediately withdrew, as if going to complain to the gousai amban; but he returned in a few minutes, and his servants requested the koundoui to retire peaceably. This is the way that the Tsakhars treat the Chinese, who cannot endure them.

November 22d. — At Kalkan, as at the Maimatchin of Kiakhta and Ourga, a signal gun is fired every morning at six o'clock, and at nine in the evening; at the first signal every body is permitted to leave his house, and, if necessary, to go to the magistrates of the town; but at the last this right ceases, except in extraordinary cases.

At ten in the morning, the koundoui arrived with several Tsakhars, and boasted of having mortified the bitketchi. The Cossacks were immediately sent away with the animals.

At noon, the conductor came to weigh our effects. The total weight was 12,400 kin, or 452 poods, calculated at the rate of three poods, twenty-five poods per hundred kin. For the carriage to Peking, which was only 200 wersts, we had to pay 700 silver rubles, or 1 ruble

35 copecks the pood, which was very dear, compared with the prices in Russia.

An hour after the servant and the bitketchi's interpreter returned for a very singular motive. The servant spoke of the great services which his master and the boshko Ourghentai had rendered to the Mission, and boasted of their complaisance towards us, of which they had given us proofs the day before, on occasion of the agreement made with the contractor; he concluded by requesting that the presents which we intended for our guides, should be given here and not at Peking, as we designed. I patiently listened to his proposal, and replied, that having already made considerable presents, I could not now satisfy them, and that the presents would not be given till we arrived at Peking. All my remarks were in vain, and the servant even ventured to hint, that without the aid of the bitketchi the contractor might very possibly fail in his engagements; and that we might be forced to stay another week at Kalgan, and afterwards to pay much more for our conveyance. Considering my critical situation * in the midst of such

* This confirms what was said by Lange a century ago "The Mandarins," says he, "who are charged with some commission by the court, either for subjects of the empire, or for foreigners, are appointed and dispatched by the ministers. When their commission is finished, they are obliged to make presents, not only to the ministers, but also to the princes of the blood, that they may not be brought into

a rapacious nation, I was obliged to promise that I would comply with the demands of the bitketchi. His faithful servants then retired highly gratified.

The archimandrite, to whom I communicated the results of this interview, was of my opinion.

November 23d. — The following are the presents which we distributed this morning:

To the bitketchi, five arsheens of black cloth, two sable skins of the best, and two of an inferior quality; he much wished to have a beaver skin, but we had none.

To the two servants of the bitketchi and the interpreter, six arsheens of black cloth, two sable skins, of a middling quality, and four fox skins.

To the boshko, three arsheens of cloth, and two of the finest sable skins; and to his servant, two fox skins.

At nine in the morning, the bitketchi and the boshko, attended by all their suite, came to us to return thanks: this scene was truly ludicrous.

---

trouble, and that they may have some profit for themselves. They have no reason to fear that a strict examination will be made into their conduct. Nobody can make his complaints directly to the Emperor; they must pass through the hands of the ministers, or of the principal persons about the court, and these are so connected by their interest with the ministers, that the applicant which ever way he turns is sure of a repulse." Lange's Journal annexed to Bell's Travels.

They were accompanied by the contractor, who brought with him his agreement drawn up in Chinese; which I accepted after it had been approved by the archimandrite. According to the treaty, we were to pay 400 lan; we paid him on the spot, 301 lan, 8 fuen, and 6 li in silver.

This silver was weighed and calculated after the weight called shi phing (which was given us by the chancellor of the fortress of Troitsko Sauskaia); it is exactly the same as kou phing *; they receive, according to this weight, all payments into the treasury; and it is also used in paying the salaries of public officers, &c.

One of our pounds is equal to eleven lan one thsian; the contractor received on the whole twenty-seven pounds twelve zolotniks in silver, the remainder was to be paid at Peking. Our silver, on account of its fineness, is highly esteemed in this country. This affair being settled, he retired with the servants. A few moments after, the bitketchi and the boshko left us, and went to the gousai amban to inform him that the Mission would set out for Peking on the following morning.

This mandarin did not honour us with an invitation, and I did not think fit to solicit an interview with him.

At three o'clock, Tcha, the bitketchi of Kalgan, came to take leave; he was accom-

* A comparative table of the Chinese, Russian and Chinese weights will be placed at the end of the work.

CHAP. VIII.

JOURNEY FROM KALGAN TO PEKING.

On the 24th of November the Mission left Kalgan: we were accompanied by the bitketchi, the boshko, and another boshko sent by the gousai amban to escort us as far as Sinan houa fou, a town of the first rank. The weather was very mild and pleasant.

We went along narrow and ill-paved streets, with shops on each side, filled with various kinds of merchandise. When we reached the extremity of the town, we crossed, by a stone bridge, the little river mentioned above, which rises in the mountains beyond Kalgan. This bridge is about thirty fathoms long and seven broad. Parts of the granite parapet had fallen into the water, and nothing had been done to fill up the vacancy, a piece of negligence in the police which exposes the passengers to serious accidents; the bridge is three fathoms above the surface of the water. On the left bank of the river, below the town, they sell manure for the use of the farmers.

When we have passed the bridge, the road goes partly through a plain towards the west. From this point we may perceive that Kalgan is built against high mountains, on the right bank of a small river. The houses are well-built, and surrounded with willows. The plain on the right of the river is fertile, and well cultivated; the summits of the mountains are covered with snow, but none lies on the plain. The soil is clay mixed with gravel. We were constantly enveloped in thick clouds of dust. The fields are two or three arsheens above the level of the road, so that the cattle as they go along can do no injury to the crops. Many small country houses are scattered about the fields; but the road itself affords the strongest proof of the population of China, and the industry of its inhabitants. At every step we met persons on horseback, others with mules or asses loaded with straw, &c. At every five li, sentinels are placed in small guard-houses, near which stand five small stone columns, on which the number of li is inscribed. The walls of the guard-houses are enlivened with paintings representing horses, muskets, bows, and quivers of arrows. They also serve as telegraphs; if the northern frontier of China is threatened, the news is immediately transmitted to Peking, and the army must be immediately ready to march against the enemy. In every guard-house are

some soldiers of the green standard, or of the Chinese army; most of the soldiers, like all those in China, except the Mantchoos, are peasants, who are bound to serve instead of paying taxes.

We travelled westwards; and when we had gone about fifteen wersts, our conductors, according to the custom of the country, stopped at the inn of Mao yu lin, or the great inn; for the Chinese, when travelling, take every opportunity of taking rest and refreshment on the road. At this inn we found a great assemblage of mandarins, peasants, and traders: they were seated in a long gallery, where they were regaling themselves with tea, or vermicelli, which is here a favourite dish. The drivers, in the meantime, fed the horses and mules with chopped straw, which they procured at the inn.

The road soon began sensibly to ascend to an eminence, on which stands a small temple, of a very handsome style of architecture; opposite this temple is a theatre, built of stone, where itinerant players amuse the people on holidays.

We then passed through a very narrow defile, where it was evident that gunpowder had been used to open a way across the mountain. On leaving this ravine we proceeded southwards; and traversing a large plain, surrounded with lofty mountains, arrived at Sinan houa fou, by

a road which was very difficult for carriages. In the environs of the town we saw fields prepared to be sown with rice; the water with which they were covered was frozen, and appeared like an immense mirror, which reflected the beams of the setting sun. We went for some time along the walls of the town, passing through groves of willows, and over canals fed by streams conducted from the neighbouring mountains.

Siuan houa * is thirty-five wersts from Kalgan. The crenated wall which surrounds it is thirty feet high, and puts us in mind of that of the Kremlin, and resembles those of several towns of Russia. It consists of two thin parallel brick walls, the intermediate space being filled up

* Siuan houa fou, situated 40° 37′ 10″ north latitude, and 10° 20′ 2″ west from Peking, is a town of the first rank, and the capital of the sixteenth and last district of the province of Tchy li, or Pe tchy li. The distance from Peking to this town is 340 li, north-west. It has under its jurisdiction three cities of the second rank, and seven of the third. It is twenty-four li in circumference, and has seven gates. The walls were covered with brick in 1440, and repaired 1676. This town is situated on the left bank of the river Yang ho, which flows to the south-east, and falls into the Sang kan ho. The Yang ho is crossed by two bridges, and there is also a third, five li to the south of the city. The productions of the district of Sinan houa fou, are gold, silver, rock crystal, agate, marble, loadstone, lime, coal, alum, blue vitriol, mushrooms, and a great quantity of musk. There are in this district small leopards, bears, chamois, and another kind of wild goats.— KLAPROTH.

with clay and sand; the wall is flanked with towers. We passed through three gates to enter the city; the first is covered with iron and large nails; at the second is the guard-house; we thence proceeded along a broad street bordered with shops of hardware, and warehouses of carts, when we reached the triumphal gate. We went through several larger and smaller streets, till we came to the southern extremity of the city, where a house was prepared for us, much more commodious than that at Kalgan.

Siuan houa fou, called by the Mongols Bain Soumé (rich temple), is larger and handsomer than Kalgan; the streets are broad and clean, but, considering its extent, it is thinly peopled. We were told that under the dynasty of Ming, which preceded that of the Mantchoos, this town was of much more importance; there were at that time in the town and its environs, above 100,000 soldiers, to keep the Mongols in awe, and repel their invasions; China being much more open on this than any other part of its frontier.

The best felts and other woollen articles, such as the caps usually worn by the Chinese peasantry, are manufactured in this place.

November 25th. — We left Siuan houa fou at ten o'clock in the morning, and in six hours reached the fortress of Ki ming wei, a journey of thirty wersts.

Before our departure I requested the bitketchi to take care that the apartments intended for us should be warmed beforehand, because we had suffered very much from the smoke of the coals, which were not lighted till we arrived. The Chinese easily endure cold and damp in their houses. Poor people, even during the severest winters, seldom have a fire, except to dress their scanty meals, and even this, on account of their poverty, does not happen every day. In this country every thing must be purchased, even the pitcher of water which you require in the morning. The markets are well supplied with every luxury; travellers as well as the inhabitants themselves, have their ordinary provisions from the inns.

Being rather doubtful of the cleanliness of the Chinese cooking, during my journey and stay in China, I always had my meals dressed by our own people; our provisions were bought in the market. In spite of every precaution, one runs the risk of having a piece of horse or mule's flesh served at table. The Chinese are not very scrupulous on this head.

The road runs southwards along the left bank of the Yang ho, a very shallow river, but the current is rapid, for which reason the water is always muddy. It was covered with ice, except in some places where the water was the most

agitated. At the rainy season it is swollen by the mountain streams, and overflows all the low ground lying between the mountains, which enclose it on all sides, and the tops of which are covered with snow. We passed a Chinese burying ground, and then by a bridge, over a small river which falls into the Yang ho; after this we went through a grove of willows, and over cultivated fields watered by canals. The soil is a mixture of clay and sand; and at the foot of the mountains, of flint and gravel. Eleven wersts from Siuan houa fou, the road, which is cut in the rock, leads over a small mountain, and is very narrow. Half way, in the village of Shan hia phou, there is an inn similar to the one we had seen the day before; the rest of the road was very fatiguing; our large four-wheeled carts could not have been used here. Our road chiefly lay over very rough rocks, which in many places hang suspended over the river, which rushes impetuously along, and from the opposite side, the rocks threaten to overwhelm the traveller. On this side of the river rises Houang yang shan *, a gigantic granite mountain, the pointed summits of which rise above the clouds. This grand and savage scenery produces a strong

* Houang yang shan signifies mountain of the Chamois. Chinese geographers say, that as soon as the clouds which envelope these summits are dispersed, rain certainly follows. — KLAPROTH.

impression on travellers, who have just quitted the naked and arid steppes.

We continually met caravans of camels loaded with brick tea for Kalgan; mules and asses carrying coals, were coming from the vallies between the mountains. On the right bank of the Yang ho, a path has been constructed by which a loaded ass may go to the fortress of Ki ming *, which is principally used when the river has overflowed its banks. To facilitate and secure the passage during winter, temporary bridges formed of poles and straw are laid over the ice; the first rise of the water in the spring destroys them. We met many Mongols, chiefly Tsakhars, who were returning from Peking.

There are several villages nearer to Ki ming. The houses are surrounded with a bank of clay, planted with black thorn; old tufted willow trees growing near the idols shade the road. On quitting the mountains we went along the sandy bank of the Yang ho, and afterwards at the foot of

* It is situated on the Ki ming shan, or mountain of the cackling of the hen, which is also called Ming ki shan, or mountain of the hen that sings. The history of the Goei informs us that Tchao siang tsu, having killed king Tai wang, the eldest sister of the latter, named Moki, came to this mountain, where she put an end to her life. Hence it is called Moki shan. As the pheasants assemble there every night near the chapel, erected in her honour, this mountain is also called Ki ming shan. — KLAPROTH.

some high and steep mountains, which abound in coal mines.

Two wersts from Ki ming, we met Chinese couriers from Peking. They were preceded by a boshko, who carried on his back a rouleau wrapped in yellow stuff; he was followed by two officers, who were attended by four soldiers or servants. The colour of the envelop led us to conjecture that it contained an order from the Emperor.

We were quartered in the fort (wei) of Ki ming, in a house belonging to government, destined for the reception of strangers. The bitketchi and the boshko remained in the post-office. We had travelled thirty wersts this day.

Opposite our house, towards the north-east, rises the Ki ming. On its lofty summit, which the eye can scarcely reach, stands a convent, inhabited by the ho chang, or Monks of Fo. The Chinese say that it was built in this inaccessible spot by a pious lady. According to tradition, two sisters of an opulent family retired into this mountain, and passed their life in prayer. Desirous of giving a proof of the sincerity and strength of their faith, they resolved to build, within the space of one night, a convent on the mountain, and a bridge across the Yang ho, opposite the monastery. The convent was completed before sun-rise by the eldest sister; she terminated her days in it, and was buried with

great honor. The youngest sister had only built the piles which were to support the arches of the bridge; at day break she drowned herself in the waves of the Yang ho.

Bell gives a more romantic history of the building of the convent and the bridge.

We saw, in fact, in the river opposite the mountain, several square stone pillars, the true destination of which is unknown. It is said that the Chinese government, to shorten the road from Ki ming to Sinan houa fou, which is greatly lengthened by the numerous sinuosities of the Yang ho, ordered this bridge to be built. It seems that the sandy bottom and the overflowings of the river prevented the execution of this project.

November, 26th. — The night was very stormy; a violent wind which blew from the mountains carried immense quantities of sand into the court-yard, and threw it against the paper, which in all the houses in China, even the palaces of the emperor, supplies the place of window glass. If the windows were glazed in these parts, the storms, which are very frequent, would cause a double loss to the inhabitants; they would often be obliged to purchase glass, which is infinitely dearer than paper. This appears to be the chief reason of the indifference of the Chinese to glass, with which they are well acquainted.

To the south of Ki ming there is an extensive plain; to the west flows the Yang ho, on the left bank of which run naked and steep mountains. The plain is covered with villages; the fields are very well cultivated, though the soil consists of clay, mixed with sand and small pebbles. We saw in a field a reservoir, built to water the rice fields; during the summer the water is conveyed to the other fields.

Eight wersts from Ki ming we passed the enclosure of a small village; and two wersts farther on we went through the town of Sin (new) Pao ngan, which is surrounded with an excellent stone wall. At the first gate we saw several small cast-iron cannons, placed in embrasures of clay, doubtless made by the Jesuits.

Similar pieces of artillery are met with on several towers and guard-houses on the road side; most of them are damaged by lapse of time. The little batteries are covered with pent-houses. In this town we met an officer, who wore on his cap an opake blue button, indicating him to be of the fourth class. He was returning from Peking, and on his way to Ili, where he was on duty; he spoke Mantchoo and a little Mongol.

The town of Pao ngan is pretty well built, agreeably to the rules of Chinese architecture; it has in the center a large triumphal gate with four entrances. The principal occupation of the

inhabitants appears to be carpenters' and joiners' work.

After having passed the fort of Toung pa li, and the town of Cha tching, which is surrounded by a stone-wall, and famous for its brandy distilled from rice, which the Chinese drink warm in very small cups, we arrived at Thou mou, a small town about thirty wersts distant from Ki ming.

They heat the rooms here with the straw of Indian millet, called in Chinese kao liang; the stalk of this plant is very thick, and about four arscheens high. The Chinese employ it both for fuel and for building, especially in the villages; the walls of the clay houses, the floors, the roofs, and the fences, are all made of it. The grain is eaten as groats, and when grass is scarce the green plant is given to the cattle.* It might be very useful to the inhabitants of the steppes in Russia. †

* This plant is mentioned in Macartney's Travels to China, vol. ii. p. 157. "To the south-east of Peking we saw fields of this saccharine plant (holcus sorghum), which was of an extraordinary height; the grain, which is called Indian millet, is used for food. It grows to the height of ten or twelve feet, and yields, on a moderate calculation, an hundred fold." The holcus sorghum is spoken of in various works, by the name of great Indian millet (doura douro). Mr. Timkowski has erroneously called this plant panicum indicum. The kao laing, according to all naturalists who have been in China, is the holcu sorghum. —Kl.

† Since my return to Russia, I have given samples of this millet to several great land-owners, to make a trial of it.

November 27th. — A north wind blew the whole night; the cossacks, who were on duty, said that about an hour after midnight, they had heard a great noise in the air resembling a clap of thunder, which came from the north, and was followed by a light equal to that of day. This phenonemon lasted about half an hour; it had doubtless been produced by a meteor, or by a slight eruption of a volcano. A hundred years ago or more, there was a very severe earthquake in these countries.

We travelled to-day over a plain covered with stones, which had been brought by the water from the mountains; to the left a chain extended in two rows, rising one above the other. On the right we had the Yang ho, which was frozen over; beyond it were other mountains whose summits were lost in the clouds.

The fields were extremely well cultivated; the inhabitants take great pains to improve the fertility of the ground; and at every step we met children and old people carrying manure. In several places we had to pass through very narrow ravines.

Six wersts from Thou mou we passed by a large village, surrounded by a rampart; and about nine wersts further, we arrived at Houai lai*, a small town where we halted, and lodged in

* Houai-lai is a hian, or town of the third order, in the district of Suan houa fou. It is about 150 li to the south-

a house belonging to the government, assigned for the use of the Chinese officers who travelled on business, connected with the service. The rooms were large and clean, but inconvenient in winter on account of the damp. A large dragon, the emblem of the empire of China, was painted on the doors. A great number of persons were attracted by curiosity to see us: among them was the son of the commandant, a boy of twelve years of age. Soon after our arrival, the court-yard was filled with soldiers of the garrison; they were dressed in blue robes, over which they wore the kourma, a kind of waistcoat with sleeves, which is worn on a journey. They walked very upright, and with a consequential air. Each had in his hand a rusty sword; but they soon laid aside these arms, which they did not seem to be much accustomed to carry.

---

east of that capital. It is a very ancient city, which dates its origin from the first centuries of our era. It has had different names; it received that of Houai lai in 936, at which time it fell under the power of the Kitans. It lost it under the Kim, who gave it that of Kouei tcheou. Afterwards, under the Mongols, it resumed its ancient name, which it still retains. It was made a hian by the Mandchoos in 1693. Its present fortifications were erected in 1422. Its walls, which are seven li in circumference, with three gates, were faced with brick, in the middle of the fifteenth century.—Kl.

Yesterday at Thou mou, and to-day at Houai lai, we saw a soldier walking in the street, crying aloud, and striking with a mallet on a copper basin. The bitketchi informed us that he was one of the gate-keepers. These people are obliged to announce the arrival and departure of officers of superior rank. When a robbery has been committed, the public crier gives notice of it, adding a description of the articles stolen.

The Chinese began to-day to shave their heads, as a sign of the cessation of the mourning for the late emperor.

November 28th. — At length the weather became milder, and the north wind, which had blown four days, ceased.

On leaving Houai lai, by the south gate, the descent was very rapid; and we had afterwards still more difficulty in passing a stone bridge which we met with farther on. This bridge is large and very handsome, and built over a river which issues from the mountains, and falls into the Yang ho. There was formerly a bridge of eleven arches; the present bridge which has only three is nearer the town. Another arch stands a few fathoms farther, from which it appears that there was formerly a bridge at that place; but at present there is only a heap of ruins. The Chinese employ very extraordinary means to pass over these ruins, the descent of which is very rapid: they place a mule behind the waggon,

and fasten it by a rope to the axle-tree; then they strike the animal on the snout, which, descending with much precaution, at the same time retains the waggon: this is a very fatiguing and dangerous operation.

The walls to the south and north of Houai lai are built on two hills; on one of which stands a fort, and on the other, the convent of Ho chang. When the emperor Kanghi marched against the Sungarians in 1670, he halted in this convent.

The road is at first very even, but farther on it becomes stony. After passing the ruins of a village, we arrived at Yu lin phou. * This town is twelve wersts and a half from Houai lai, and has a long avenue of willows before the gate. We must confess, that the Chinese know how to adorn their dwellings with the productions of nature. These tufted willows prove to the traveller the good taste which prevails even in the villages, and afford him an agreeable retreat from the heat of summer. Sin Yu lin has a fortress; Sin signifies new.

We, for a long time, looked about in the environs of the town for the grave of our archimandrite, Joachim Shishkowski, who died at Yu lin, in 1795, on his return from Peking to

* This word signifies, fort of the forest of Elms. — KLAPROTH.

Russia; but we were unable to discover even the slightest indications of it.

We stopped only a few moments in the town to rest ourselves, and to change horses, when we proceeded on our journey.

Near the town the ground is covered with flints, which have been washed down from the mountains. We perceived no traces of cultivation. At the foot of a chain of lofty mountains we saw the ruins of some towers. From the summit of these mountains, which almost penetrate the clouds, we saw the famous wall of China; this gigantic structure, the only one of its kind, produces an imposing effect, if we reflect that it has existed for centuries, and that it extends an immense distance over inaccessible mountains. The traveller, struck with wonder, stops to admire the labours of this extraordinary people.

In the period when the art of fortification was not yet known, or at least very imperfectly, the idea of building a wall as a defence against the invasion of an enemy, was very natural. We find many instances of it in antiquity: for example, among the Egyptians, the Medes, and the Syrians; in Europe, the wall built by command of the emperor Severus, in the north of Great Britain, which extended from Carlisle to Newcastle, was eighty miles in length, twelve feet high, and nine thick; but what is this

work, though otherwise of such magnitude, when compared to the great wall of China, which is fifteen hundred miles in extent?

About twelve wersts and a half from Yulin, we arrived at the fort of Tcha tao, close to which there is an inn, where we found a great number of travellers assembled; some were preparing to proceed on their difficult road across the mountains, and others resting themselves after having accomplished this fatiguing journey. We travelled five-and-twenty wersts this day.

The inn, which is kept by some natives of Turkestan, is very large and has four courts. It lies near the road between two mountains, and is surrounded with the ruins of a wall, which communicated with the great wall. A great number of soldiers from the fortress assembled to mount guard in our court-yard.

The contractor, Lilian, came to ask me for more money in order to procure the assistance of additional labourers to convey our baggage through the mountain defiles of the Kouan kou *, which is very difficult on account of the many large stones with which they are covered, and the chasms along the edges of which we were obliged to pass. I very willingly complied, as he had evinced much zeal in accelerating our journey.

* Kouan, in Chinese, signifies fortress, and kou a ravine, a hollow.

November 29th. — We set off at nine o'clock this morning. The fortress of Tchatao, which is enclosed with very high walls, defends the northern entrance of the mountains. Beyond the fort, the road was extremely difficult, being covered with enormous stones which the rains had detached from the rocks. On all sides rocks hang suspended over the head of the traveller, and abysses surrounded with sharp stones, open beneath his feet; the ascent is difficult and the descent dangerous. One false step, especially on horseback, may prove fatal. It would have been imprudent to travel in carriages, even two-wheeled ones, and we were very glad that we had left our four-wheeled kibitkas behind us, as we should have been obliged to leave them at the entrance of these defiles.

Three wersts from Tcha tao we reached an arm of mount Pa ta ling, which Gerbillon calls Pa ling; this is the most elevated point of this country, from which are perceived, towards the south, some lofty mountains. We here reached the great wall, the external line of which forms the wall of Kalgan.

After having passed an arched gate, which is under the principal tower, we entered a large court. I felt a degree of pleasure in climbing upon the wall; the ascent to the top of which is by steps made for the use of the soldiers on duty.

Notwithstanding the many centuries * which have elapsed since the erection of this wall, it was built with so much skill and care, that far from falling to ruin, it looks like a stone rampart produced by Nature itself to defend the northern provinces of China, Pe tchy li, Chansi, and Chen si, from the invasion of the Mongols, who have not entirely lost their warlike character.

The wall is properly composed of two thin walls, the top of which is crenated; the interval is filled up with earth and gravel. The foundations consist of large unhewn stones; the rest of the wall is of brick; its height is twenty-six feet, and its breadth at the top, fourteen. Towers, in which there are many cast iron cannon, are placed at about an hundred paces from each other; the great tower is decayed from age;

* Thsin chi houang ti, one of the greatest of the Chinese emperors, after having reduced the whole empire under his dominion, thought of providing for the security of his territories, by joining together the several walls, previously built by the princes of Thsin, of Tchao, and Yeu, for the protection of their possessions, from the invasions of the Hioung nou (the ancient Turks.) These walls, thus joined, extended from the most western point of Chensi to the eastern sea. The emperor caused an immense number of labourers to be collected for the work, and placed them under the superintendance of several corps of troops. It was then the thirty-third year of his reign (214 of the Christian era); he had not the satisfaction of seeing the termination of this gigantic work, which lasted ten years, and was not completed till after the extinction of his dynasty. — K. L.

the gate is much damaged, as well as the adjacent wall. No care is now taken to keep it in repair.

To give a just idea of the mass of this gigantic work, I do not think it superfluous to quote the calculation of Mr. Barrow, who went to China with Lord Macartney, in 1793-4. He supposed that in England and Scotland there were one million eight hundred thousand houses. Estimating the masonry of each as containing two hundred cubic feet, he thinks that all these houses do not contain as much as the great wall of China, which, according to him, would suffice to build a wall which would go twice round the globe. It must be observed, however, that Mr. Barrow includes in the calculation, all the earth and gravel which forms the interior of the wall, but he does not reckon the great towers which project beyond it.

This wall, which astonishes the spectator by its colossal magnitude, this monument of gigantic labours, bearing testimony to the unhappy fate of China, which was always a prey to intestine divisions or foreign enemies, this wall, I say, is an insuperable obstacle to the cavalry of the inhabitants of the Steppe, but it would not withstand heavy artillery. But the mountains and the defiles may be considered as the surest safeguard against the attacks of an enemy, unless, indeed, he could find means to

pass it farther to the west, as the Mongols did when they invaded China.

Three wersts and a half from the wall we came, by a steep declivity, to a temple which is hewn in the rock. The road at this place turns from the north west to the south. A little beyond it is an ancient temple, near which we saw a wooden aqueduct which brings the water from the neighbouring mountains.

Three wersts farther is the ruined fortress of Shan Kouan. The road here becomes very difficult, especially for carriages; we had to go about five wersts along this bad and stony road till we came to the fort of Kiu young, (Kouan,) which is the principal defence of this passage. The interior of its centre gate is finely built, and the walls are adorned with sculptured representations of heroes. This place lies between the two lines of the great wall, and is built amidst lofty mountains. Gingis Khan was not able to make himself master of it, but was obliged to return into Mongolia, and entered China by forcing a passage from the west.

In several places we saw cottages surrounded with small cultivated fields. Streams descend from the mountains and form a small and rapid river, which rushes impetuously over the stones which oppose its course. Bridges of marble and granite were formerly built over it, but at present nothing remains of them except their ruins.

Though the passage through this defile is tedious on account of the narrowness and inequality of the road, it is, notwithstanding, interesting from the enchanting prospects which are every moment presented to the view: here we see frightful overhanging rocks which seem ready to crush the traveller; there we behold houses with lovely gardens watered by murmuring streams and planted with nut and chesnut trees, vines, cypresses, &c. On the road lie scattered huge blocks of porphyry and grey marble.

There is a relay of post-horses at Kiu young, seven wersts beyond which, we arrived at the fort of Nan keou, where there was an inn prepared for our reception. This little fort is surrounded with a stone wall, and defends the road to Peking from the north.

The boshko Ourghentai, set out for Peking, which was only forty-five wersts distant, to announce our arrival to the tribunal of foreign affairs.

November 30th. — It was very warm during the night, and also this morning. Since we had left the defiles of Kouan kou and turned southwards there was a sensible difference in the temperature. After travelling two-and-twenty wersts we rested for some time in the little town of Sha ho. We halted for the night at Tsing ho, a village five-and-thirty wersts from Nan keou.

The first three miles led through a meadow covered with small stones; we then ascended an eminence, and had before us a boundless plain. We left behind us Kiu young and the chain of mountains with their snow-capped summits, of which one part extends towards the east, and the other to the south; the sides of the latter are covered with fruit-trees, and lower down, with fields prepared for the cultivation of rice. These mountains are, besides, remarkable, as being the first which we meet with coming from the north. Tigers, panthers, and wild goats are found on them.

At this place commence the plains of Pe tchyli, which are admirably cultivated. Some geologists are of opinion that this north-eastern part of China was not formed till after the other more elevated portions of the globe, and that it merely consists of alluvium carried thither by the streams from the neighbouring mountains. This soil first collected at the foot of the mountains, and then gained upon the sea which washed them, and is now above a hundred and fifty wersts distant in a straight line towards the east. The soil of this plain consists of sand mixed with clay. It is covered with villages and houses, surrounded with trees, and we see on all sides large groves of willow, cypress, juniper, and walnut trees. The road winds through fields where we perceived the graves of the inhabitants, built of either bricks or earth of a conical form.

The Chinese, according to the law of Confucius, spare no expense in their decoration, and are very zealous for the preservation of these sacred depositories of the dead.

About five wersts to the left of us lay Tchang-phing-tcheou, a town of the second rank, whither the bitketchi with his servants and interpreter went to change horses, but we continued our route in a direct line to the suburb of Shaho. Near the town we crossed, by a large marble bridge of six arches, the river Shaho, the banks of which are covered with sand; the enormous stones are fastened together by iron cramps.

To the west of the town we passed over an arm of the Shaho by an old bridge built of marble. It is a subject of regret, that these handsome and useful works, built under the peaceful government of the emperors of China, should be now going to decay. Ten wersts before we reached the town of Tsing ho, the country houses and the burying grounds of persons of distinction of Peking begin. These seats are distinguished by elegant simplicity rather than by magnificence. Every where are cypress trees, shady groves of willows and juniper trees, a hundred years old, which here attain the height of the largest pines. We met here a great number of Mongols, all in rags. As soon as they saw us they began to cry out, Oross, Oross, that is the Russians! The people of the

Turkish race make use of the same expression. We were told that these wretches were criminals who were condemned at Peking, and who had been set at liberty on the accession of the new emperor to the throne. We also saw to-day fifty Mongol camels, loaded with butter for the imperial court. The foremost camels had slips of yellow stuff fastened to small sticks like flags.

At Tsing ho the archimandrite received a visit from a Chinese named Khan-tsiou, baptized by the jesuits, who came from Peking to meet him. He was a shoe-maker, and had succeeded his father in this profession at the Russian house at Peking. The archimandrite had become acquainted with him when he lived at Peking, as a student, from 1795 to 1808.

In the evening the bitketchi asked me, through his interpreter, if I had any sable skins to sell, as those we had given him were not sufficient to trim his pelisse. As I had nothing to sell, and was not inclined to shew too much complaisance for such demands, I desired the interpreter to answer that the bitketchi had received presents enough from us, and that he would do well to buy at Peking, what he wanted to complete his dress.

December 1st.—We paid the innkeeper two lan for our night's lodging. At nine o'clock in the morning we set out for Peking. For

about six wersts the road was in an avenue of old willows, with villages and burying grounds on both sides. We soon reached the suburbs of Peking, where Messrs. Sipakof and Zimailof, two students of the Mission, which we were to replace, came to meet us with four Chinese chaises for the new members, and a saddle horse for me.

In the suburb the noise, the bustle, and the crowd announced the vicinity of the most populous city in the world; turning to the left we passed through a street, and at the end of it arrived at a large plain, when the walls of Peking, in their full extent, presented themselves to our view.

At length the immense distance which separates Petersburg from the capital of China was passed. *

Forgetting all our fatigues, we, the inhabitants of the coast of the Gulf of Finland, fancied ourselves conveyed in a moment, by some supernatural power, into this city, which had long been the object of our thoughts and of our wishes. Each of us looked with a feeling of delight on that crenated wall, the origin of which is enveloped in the veil of antiquity. †

* The distance from Petersburg to Kiakhta, on the Chinese frontier, is estimated at six thousand five hundred wersts; and from thence to Peking, about fifteen hundred wersts.

† This wall is that of the Tartar town; it was built under

To the north of the plain we saw the red walls of a temple of Fo, and a short distance from it the tomb of a wealthy Chinese. Having gone for about three wersts along the plain we came to the Russian burying ground, where such of the members of our Missions as die at Peking are interred.

The boshko, Ourghentai, came to meet us at this place; having saluted the ashes of our countrymen we continued our route.

One werst from the burying ground we entered the capital of China in procession by the gate of Ngan ting men. Surrounded by a crowd of spectators, we proceeded for about two wersts along the large street leading to this gate, and

---

the Mongols, in 1267; it was then sixty li in circumference, and had eleven gates. The first emperor of the dynasty of Ming took off five li from its northern side, and took away two of the gates, so that only nine remained. It is for this reason that the governor of the Tartar town bears the title of governor of the nine gates. In 1404, this town became *Pe king*, or the northern court. Twelve years later, various changes were made in the wall, which was at that time forty li in circumference. In 1437 they began to flank it with new towers, which labour was completed in two years. The fosse, which surrounds the wall receives its waters from Mount Shin chan, near the village of Pe feou tsun, in the jurisdiction of Tchang phing theou. This source, after being joined by several others, flows for seven li to the east, and on arriving at the capital, obtains the name of Yu ho. Its waters are augmented by several other streams, which come from the mountains, situated to the west of the plain of Peking. — KLAPROTH.

then eastwards through a cross street; leaving which, we turned to the south and went for about three wersts through the street of Ta fo szu, till we came to a triumphal arch, built of wood. We went to the right through the street of Tchang ngan, passed a Mantchoo temple *, situated to the left, and the Li fan yuan, or tribune of foreign affairs, to the right. We crossed the canal or small river of Yu ho, by a marble bridge called Pe kiao; leaving the gates of the imperial palace on our right, we went one werst southwards, along the canal, over the bridge of Tchoung Yu ho Kiao, and came into the street called Toung Kiang mi Kiang, and at noon, at length entered the Russian house, where we were received by the members of the old Mission.

After dinner the archimandrite Hyacinth was visited by the officers of the tribunal of foreign affairs belonging to the Russian house: *namely*,

1. Tho lao yé, first intendant of the court, a Mandarin of the fifth class, who had been dzargoutchi at Kiakhta.

2. Fou lao yé, a very aged Mandarin of the same rank.

3. Te lao yé, a Mandarin of the seventh class.

* This temple is called in Chinese, Tchao tchoung szu. Sacrifices are here offered, in memory of the members of the imperial family, and the great men who have done honour to the dynasty of the Mantchoos. It was built in 1724.—KLAPROTH.

The two latter were to act only so long as both the Missions remained in Peking.

The archimandrite Hyacinth invited the archimandrite Peter and myself to be present at the interview. After the usual compliments the Chinese Mandarins asked us whether we had been satisfied on the road; I did not fail to praise our conductors and the manner in which we had been every where received in consequence of the friendly disposition of the Chinese government towards us.

The evening was spent in making arrangements for lodging the members of the new Mission, and in unloading our baggage.

CHAP. IX.

RESIDENCE AT PEKING DURING THE MONTH OF DECEMBER, 1820.

On the 2d of December, the day of our arrival in Peking, we repaired to the church to return thanks to God for having protected us through our long journey. As we came out of the church a Mantchoo, 65 years of age, named Ikenghe, who appeared to be very poor, came to meet the archimandrite Peter. His Chinese title is *I sian sing*, that is to say, doctor I.

He has been for forty years attached to the Russian Mission as teacher of the Mantchoo and Chinese languages, independently of two readers named by the Chinese government. He had given lessons to the archimandrite Peter, as well as to Messrs. Lipofzoff and Novosseloff; he has continued in the same post of instructor of the students who have resided at Peking since 1808.

The next day, with the assistance of Mr. Sipakoff, a student of the preceding Mission, who acted as an interpreter in all our transactions with the Chinese, I settled our account

with the man who had conveyed the Mission from Kalgan to Peking. They use at Peking, in mercantile and private affairs, a weight called *yerliamping*. According to this weight I gave for the one hundred lan which I still had to pay, eight pounds and sixty zolotnicks in silver, reckoning eleven lan and six thsian per pound.

As a testimony of gratitude to the man who had conducted us from Kalgan, and who had displayed exemplary care and attention, I made him a present of the value of thirty rubles in bank notes. We afterwards learnt that such presents are here considered as honourable testimonies of the fidelity of the conductors, in performing their engagements towards strangers of distinction from foreign states, especially from Russia, of which the Chinese have a very high opinion.

Dec. 3d. The father archimandrite, seeing how much my health was impaired by the extraordinary dampness of the house in which the legation resided, and by the effluvia of the coals which were burnt in the apartment, proposed to me to lodge in an apartment at the western extremity of the division of the monks, which had been before occupied by one of the ecclesiastics. I gratefully accepted this offer and remained in this room during the cold weather. I must observe that the rooms in the convent are heated by burning coals under the floor. In this man-

ner the apartments are made very warm, but the continual heat is injurious to the feet.

I am able to give some general information respecting the Chinese houses, because the hotel of the Legation, as well as the Russian convent in Peking, is built in the manner of the country. All the dwellings, from the hut of the artisan, to the palace of the rich man, are of one story, and built of brick, and stand in a court-yard which is always surrounded with a high stone wall, so that from the street nothing is to be seen but the roof. Shops joining to the houses are an exception. Large windows, with paper instead of glass, occupy almost the whole of the front, which is always turned towards the south, as far as the situation will allow. The windows of the convent have Muscovy glass, which is a kind of mica; the rooms are tolerably high, and hung with white or coloured paper. In most houses, in all the shops, and even in the palace of the Emperor, remarkable sentences of celebrated philosophers and poets, are written on these hangings, as well as on white, red, or other coloured paper; these inscriptions are called *touitsu*. In the houses of the rich, the doors and partitions are of costly woods, such as camphor and cypress, and adorned with carved work. Besides being agreeable to the eye, they diffuse a pleasing perfume in the apartment. The tables and chairs, made of the finest wood, are highly

varnished and polished. Large houses have a whole range of rooms which have no communication with each other, but all open into a covered gallery supported on pillars, which runs in front of them.

There are no stoves in the rooms, which are heated by coals placed in copper vessels made for the purpose, or in hollows contrived under large stone benches; these benches are placed under the windows or along the opposite wall, and serve as seats during the day, and as beds by night. The form of the roofs of the Chinese houses is well known in Europe: they are not flat, as in the hot countries of the east; but high and concave from the top to the edges, which project beyond the walls of the houses, and are curved a little upwards, something like the summer houses in our European gardens. Some travellers have remarked that these roofs are a reminiscence of the form of the dwellings of the primitive inhabitants, that is to say, the tents of the Nomade tribes. All the buildings are covered with tiles, which are sometimes glazed with a green, red, or yellow varnish. Here, however, there are rules for every thing, and according to these, only the imperial buildings and the temples may be covered with yellow tiles; those of princes and great men, with green: for other houses grey tiles are used. In other respects the style of the houses differs only in such particulars as the locality, and the cir-

cumstances of the proprietors, naturally cause. Thus the houses in the southern provinces differ from those of Peking.

4th December.—The better to execute the intentions of our government, I consulted *M. Si*-pakoff respecting the best manner of purchasing original maps and geographical accounts of China, for the Asiatic department. M. Sipakoff and father Hyacinth told me that the geographical description of the Chinese empire, called *Tai thsing i toung tchi*, is very scarce, and would cost at least 200 rubles in silver. I was afterwards informed that this book is not to be had from any bookseller in Peking, and if you meet with a copy it is either an old edition, or imperfect. Father Hyacinth told me, to my great satisfaction, that he possessed this valuable work, and had translated the greater part of it into Russian.

I endeavoured also to procure in the original language, the Mongol code of laws, because it might furnish valuable suggestions for the government of the Nomade tribes under the dominion of Russia, such as the Kirghis, the Kalmucks, &c. I learned that this book was published by the Chinese government, that it is printed only at the press of the tribunal for foreign affairs, and that a certain number of copies are distributed among the Mongol princes. But the officers of these princes, and those of the tribunal of foreign affairs sell this book secretly; this, however, happens

but seldom; the price is estimated at 150 silver rubles. Father Hyacinth has translated an abridgement of it into Russian.

In the course of conversation with father Hyacinth on the objects of the studies of our new Missionaries, the Tibetan language was mentioned. It may be learnt at Peking, from lamas brought up in Tibet, especially at Lassa the capital, the residence of the Dalai lama, where it is spoken with the greatest purity and elegance. These lamas live without the city, near the temple of Fo, called in Chinese *Houang szu* (yellow temples). Instruction in this language must be expensive, because there are but few persons who are thoroughly acquainted with it, and also on account of the distance of the temples from the Russian convent.

At three o'clock in the afternoon I went with M. Razghildejeff the elder, and the student Zimailoff, to the southern suburb of Peking, called Vai lo tching. The crowd of people is great; we continually met mandarins, merchants, peasants, and workmen, who all had a look of business, and walked rapidly. Several of them perceived we were strangers, and looked with curiosity into our chaise, amusing themselves with conjecturing to what nation we belonged. Barbers, cooks, tinkers, &c. were exercising their trades in the streets. Near the south gate, we passed by a red wall, which surrounds the imperial palace; it is

so high that it wholly conceals the buildings within. The square before the gate is paved with large flag stones, and surrounded with small marble pillars; no carriages or horsemen are allowed to ride on it; only foot passengers may pass over it. The sentinels were seated at the gate quietly smoking their pipes; their dirty clothes gave no high idea of the guards of the master of the celestial empire.

Most of the houses in Peking are only warehouses, well furnished with all kinds of goods. It is not as at Saint Petersburgh or Moscow, where certain goods are sold only in places especially destined for them, and which are composed of entire rows; here shops of different kinds are close together. In the street which passes before the Russian house, there is a very large establishment for lending money on pawn; it is a private pawnbroker's shop, of which there are great numbers at Peking. The extravagance and the poverty of the Mantchoos contribute to the prosperity of those immense establishments, which are called in Chinese *Tangpou*. The government has not any; but the princes establish such in its name, and they are then called *Kouan tangpou*. Effects are received at three tenths of their value; and no loan is made for more than three years. The usurers take for a sum of 1000 tchokhi, or a lan, two per cent. per month interest on clothes,

and three per cent. on articles of metal, or on precious stones, because the former are more easily sold. It is to be lamented, that some of our countrymen are at times compelled, by various reasons, to have recourse to these establishments. The legal rate of interest in China, is three *fuen* per month for one lan; so that in three years, it exceeds the principal borrowed. The interest exacted by private persons is, as we have seen, very onerous, and there is probably no other country in the world where the officers of the government are ruined in so systematic a manner as in China. These would soon be reduced to the utmost distress, did they not find other means to indemnify themselves for their losses.

During our absence, some members of different tribunals in Peking, had been to the house of the legation to examine the work carrying on there, that they might be able to draw up the report, which was to be made to the Emperor as soon as they were finished. The Chinese government had assigned a sum of 2200 lan for the repair of the house of the legation exclusive of the convent, which was kept in order at the expence of Russia. But according to the custom in China, above half the sum became the prey of the Mandarins, and the government had been obliged to add 500 lan. Yet the work was done in a very slight and superficial manner.

The following is an instance of the rapacity of the Mandarins. Twenty-five years ago, an inundation had wholly destroyed a village in the province of Shantoung, and the inhabitants had barely time to escape with their lives. The Emperor Kienlong passing that way, ordered a sum equal to 200,000 rubles in silver to be paid to the victims; of this sum the imperial treasurer, it is said, kept 40,000 rubles for himself, his first secretary 20,000, and so this large donation dwindled away to 40,000 rubles, before it reached the poor country people for whose benefit it was designed. A Chinese or Mantchoo officer, who was at Peking at the time of Lord Macartney's Embassy, assured us that the same had happened with the 30,000 rubles, which by the Emperor's order were to be paid daily for the support of that legation, which from the 6th of August to the 19th of December 1793 cost the Chinese treasury nearly a million rubles in silver. In general it seems that in China, more than any other part of the civilized world, money is the main spring that sets every thing in motion. No governor of even a small province has less than 60,000 silver rubles annually. These offices are conferred for a few years only, and yet the holders of them seldom quit them without having amassed great riches. The most rigorous punishment inflicted on one of them for such practices does not in the least deter his

successor, from having recourse to the same means to gratify his rapacity.

Dec. 5th. — Yesterday evening at six o'clock, such a violent storm arose, that large branches of trees were torn off, and carried to a great distance. It continued till 7 o'clock this evening, and blew in a westerly direction.

During the morning, the archimandrite Peter informed me, that according to the information which he had received from the members of the preceding Mission, the roof of the church of the Purification of the Virgin, in our convent, was in a very ruinous condition, but the walls of that edifice were quite solid, notwithstanding a crack from top to bottom at the south-east corner, caused by the earthquakes in 1737 and 1738, under the reign of the Emperor Youngtching. The church, situate in the suburb of the Russians of Albazin, was rebuilt soon afterwards. Peking suffered extremely on this occasion, and its environs still exhibit traces of that melancholy event. It is very surprising that there are no volcanoes in China, except in the islands near the coasts which are washed by the eastern ocean.

At length we learnt the reasons for which the Mission had been detained longer than usual at Ourga and Kalgan. The news of the death of the Emperor did not reach Ourga till after the Mission had passed the frontier. Youngdoung

dordzi, the vang of Ourga, not wishing to embarrass our government by sending the Mission back to Kiakhta, proposed to the tribunal of foreign affairs in Peking, that it should be allowed to come to Peking this year, only making such arrangements that we should not arrive till after the expiration of the hundred days' mourning. To suffer strangers to enter the capital before that time, would have been, in the opinion of the vang, very impolitic, because the Russians who do not conform to foreign customs, might have made their entry into Peking dressed in clothes, the materials and colour of which were not agreeable to the Chinese forms of mourning. The custom of the country requires, that all the inhabitants, whatever be their rank, shall wear, on the death of their relations, and still more, therefore, on that of the emperor, white habits bordered with coarse cotton or nankeen, instead of the silk dresses usually worn.

Dec. 6th. At noon all the members of the two Missions met in the apartment of the archimandrite Peter. Father Hyacinth told us at this meeting, that he had translated from the Chinese into the Russian, a history of China and a complete geographical description of all the countries subject to that empire; a very laborious and useful task. He expressed an ardent wish to be able, after his return to Russia, to employ all

his efforts in completing and perfecting these translations.

The Mantchoo language is not difficult to learn. Like other Asiatic languages it has its alphabet and grammar: the former most resembles the Mongol alphabet, but the pronunciation is much more sonorous. After the conquest of China, in 1644, the Mantchoos were obliged to complete their scanty Nomade language, and to perfect it according to the rules of the Chinese. During a residence of a hundred and seventy-six years among a numerous and tolerably civilized nation, the Mantchoos have habituated themselves to its customs and language, so that all of them, whatever be their rank, speak the Chinese. Even at Peking there are but few persons who understand the Mantchoo language, which is used only in affairs of state. In the tribunals, where Mantchoos preside, there are persons acquainted with both languages to translate the documents, especially those which are to be laid before the emperor, which must be both in Mantchoo and Chinese. Most of the clerks in the public offices are Chinese, who are in general better informed and more fit for business than their indolent conquerors, who pass their time in diversion or in total inactivity.

December 7th.—At three in the afternoon, the usual time for the meeting of the mandarins in the government offices, M. Frolof our interpreter,

accompanied by M. Sipakoff and two cossacks, went by order of the archimandrite Peter, to the tribunal, to deliver the note of our minister of foreign affairs, written, according to custom, in the name of the senate, concerning the new Mission. The dzanghins, or secretaries, received it respectfully, saying, that they would lay it before the emperor without delay.

Meantime the archimandrite Peter announced to me the arrival of Tchoung lao ye, a mandarin of the sixth class, appointed by government master of the Mantchoo language to the new Mission: he had filled the same office in 1800 to our students; Messrs. Kamenski, Lipovtsof, and Novosselof, had been his pupils. The old man received his new scholars with much affability.

The archimandrite observed to me on this occasion that our students, who were going to leave Peking, should instruct the others in the easiest mode of acquiring a knowledge of the Chinese and Mantchoo, particularly the first, which is not yet so well known among us as might be desired, and as there is room to hope it will be.

The ecclesiastical members of the new Mission were occupied to-day in receiving from their predecessors the habits and utensils belonging to the service of the church. There were two very handsome and rich dresses for the priests, but many which were much worn. For the dignity of religion, and the credit of the Russian name, it is much to be wished that our church at Pe-

king were furnished with new ornaments, and in a better taste; the present ones are too old. Several images are very indifferently painted by Chinese artists, who have very unsuitably dressed them in their own national costume.

An old image of Saint Nicholas, brought by our Cossacks from Albazin, in 1685, hangs on the wall behind the altar.

In consequence of my representation respecting the pictures of the saints in our church at Peking, the minister of foreign affairs gave orders to paint some new pictures for it, which were forwarded to Peking in 1824.

Dec. 8th. — One of the members of the preceding Mission has related to me the most remarkable particulars of his abode at Peking, during nearly twelve years; he mentioned Soung *, the minister of foreign affairs, who had summoned before his tribunal all the members of the Mission, to ask them for the information which he wanted. I think it will be agreeable to the reader to give some account of this minister, who is very celebrated in China.

Soung, a man of profound understanding, equally distinguished by knowledge and probity, rose from a low condition to the rank of prime minister of the Chinese empire: he is descended from those Mongols who aided the Mantchoos in

* It is the Soung ta jin, known by the embassy of Lord Macartney.

the conquest of China, and whose children enjoy the privilege, before all others, of being employed in the tribunal of foreign affairs. He was at first only an interpreter (bitketchi); for his application he was promoted to the office of secretary to the privy council of the Emperor Kienlong, afterwards to that of Amban of Ourga, and in 1792 he was commissioned to negotiate with Major-General Nagel, the governor of Irkoutsk, about renewing the commercial relations with Kiakhta, which had been interrupted by the depredations on the frontiers, since the 1st of May, 1785.

During his stay at Ourga, Soung rendered an important service to the emperor by seizing the person of an impostor who came with a numerous train from eastern Turkestan, or little Bucharia, and gone through Mongolia to the country of the Mantchoos to excite a rebellion. This deceiver, who pretended to be a near relation of the Emperor, had succeeded in collecting several testimonies which had a very plausible appearance, to confirm his falsehood. Kienlong, fearing to excite the discontent of his subjects by the public punishment of the rebel at Peking, suffered him to traverse several provinces of the empire, with the intention of destroying him beyond the great wall, on the other side of the frontiers of China; Soung, as a member of the privy council, being acquainted with the Em-

peror's designs, resolved to carry them into execution. On the arrival of the impostor at Ourga he went to meet him, and received him with all the ceremony due to a person of elevated rank. The following day he questioned him very closely, and having convinced himself of his imposture, caused him to be beheaded. A lama, a very artful and enterprizing man, by whom he was accompanied, and who had instigated him, shared the same fate.

Kienlong, greatly rejoiced at being so fortunately and speedily released from two such powerful enemies, nominated Soung to receive the English embassy at Je ho in 1794.

It is said that Soung, being prejudiced against the governor-general of Canton, (who was a Chinese,) and to whom the English had shown much attention, greatly contributed to have Lord Macartney dismissed from Je ho without affecting the object of his mission. Soung accompanied the embassy, by command of the emperor, as far as Canton, and became in the sequel governor-general of that city.

When Kia king ascended the throne, Soung was raised to the rank of minister. He was afterwards sent to Ili as commander-in-chief of the Mantchoo and Mongol troops, stationed on the frontiers of Russia, and the country of the Kirghise Kaissaks. He was recalled in 1816, on the arrival of Lord Amherst. Our readers

know that the English ambassador was obliged suddenly to return without having seen the Emperor. Soung had not yet arrived at Peking.

Soon after Soung was appointed gousai amban of Kalgan, or inspector-general of the Tsakhar Mongols, but was recalled to Peking and invested with the office of president of the council of war, on account of his experience in this branch of the administration. The disturbances caused by some Mantchoo princes, who were exiled from Peking, and known by the name of Houang taï tsu, (wearing yellow girdles,) caused him to be sent to Moukden, the capital of the country of the Mantchoos, as head of the civil and military authorities.

After his departure from the capital, it was discovered in the tribunal, that the seal of the empire, which the monarch generally affixes to his orders when he is out of Peking, *instead* of signing them, was missing. Soung, who was indirectly to blame as president, was degraded from the rank of general to that of captain, and sent to Shan hai kouan, a fortress situated at the eastern extremity of the great wall.

This misfortune was soon followed by another. During the short time that Soung resided as governor in the country of the Mantchoos, he condemned to death one of the exiled princes, who had been guilty of rebellion. The Emperor, who had been for some time displeased with this

just and severe servant, seized this opportunity to listen to the councils of the enemies of his minister, degraded him to the rank of lieutenant, and commanded him to come to Peking to the general of the troops stationed in that city. Soung lived there retired in a small convent, enjoying the highest esteem among the people, till the death of Kia King, in August 1820.

When the body of the deceased emperor was carried from the imperial palace to the temple, Soung was among the other victims of the severity of the late monarch, who placed themselves on the road where the procession was to pass. The new emperor, who accompanied the body of his predecessor, having recognised Soung, called to him and assured him of his favour. Soung was the first who was honoured with the kindness of the new sovereign; his rank and his former dignities were restored to him, and he was nominated member of one of the principal tribunals. But his impartiality and austere principles soon drew upon him the ill-will of the nobles of the court. The emperor, without regarding it, raised Soung to a still more eminent station, and appointed him amban of Jeho.

This extraordinary man is as much distinguished for his knowledge and the punctual execution of the laws, as for his disinterestedness and poverty. While he pursues and punishes the guilty, he at the same time loads the poor

and oppressed with benefits; he had sacrificed his fortune to them, and had even contracted debts to assist them, which he never could have paid. In Mongolia, Eastern Turkestan, and even China itself, the people speak of Soung with enthusiasm; and his name, which is universally blessed, will be remembered to the latest posterity.

December 9th. — The papers written in Russian concerning the new Mission were brought privately to Mr. Sipakof to be translated into the Mantchoo. The masters of the Russian school at Peking, not being sufficiently versed in the Russian language, were obliged to have recourse to our assistance.

At noon, our guide, the bitketchi Ourghentai, after paying a visit to the archimandrite Peter, came to me. He was accompanied by his three youngest sons, to whom I made some presents, consisting of silk handkerchiefs, a razor, and two small mirrors. As a reward for past services, and an encouragement to future exertion, I also gave presents to the Chinese porters, who had been employed in the Russian convent for above twelve years.

This being the sixteenth day of the eleventh moon, according to the Chinese calendar, and the winter solstice, the emperor went to the temple of Heaven, situated at the extremity of the Merchants' town, in the southern suburb, and remaineh there till the following morning. Yes-

terday the sacrificial vessels were carried to the temple on elephants, richly caparisoned.

At five o'clock this morning the emperor repaired thither, attended by a numerous suite, the principal persons about his court, and six thousand soldiers. Private citizens are not permitted to see the emperor pass on these occasions. The doors and windows of the houses are carefully closed, and the cross streets covered with hangings. On the evening preceding the ceremony our porters informed us that none of us would be permitted to go out the following day.

Sentinels are stationed at the doors of the houses where the emperor passes, in order to guard against any sudden attack upon his life, such as was once made upon the late sovereign. One day returning to his palace, the head cook, who had formerly been in the service of his brother, rushed with a knife upon the emperor, who, surrounded by his generals, was about to enter the imperial apartment; but Tchang Beisse, a prince of the fourth rank, chief of the Hia, or aid-de-camps to the emperor, instantly seized the assassin and hindered him from committing the crime, in doing which he received several wounds in his side. The faithful Tchang, for having saved his life, was made beile, or prince of the third rank, and received magnificent presents, which procured him a considerable fortune.

Kia King, towards the end of his life, became the object of hatred to his subjects, on account of his indolence, his blind submission to the advice of his eunuchs, and his indulgence in those vicious pleasures, which to the disgrace of humanity are too general in Asia. It is well known that the Mahometan religion and paganism which prevail in this remote quarter of the globe do not condemn the pleasures of the senses.

The emperor of China, as high priest of all the religions publicly professed within his empire, offers to-day in the temple of Heaven, expiatory sacrifices *, for the punishment of the criminals who have been condemned to death during the preceding year. At this time the criminals are executed throughout the empire: they are either beheaded, hung, or strangled. State criminals, such as rebels, &c. are executed immediately after sentence is pronounced.

A list is presented to the emperor of all those who have been condemned by the supreme tribunal of Peking, with their crimes specified at length. He marks with his own hand those who are to suffer death; the others are likewise con-

* All the Mandarins, who, according to the example of the emperor, prepare to make similar offerings to Heaven or earth, must, according to the law, observe a three days' fast, abstain from garlick, onions, and other savoury food; they are not allowed to drink wine, to visit the sick or the dead, to pass sentence of death, or to see their wives, and must pass three days and nights in their offices, &c.

ducted to the place of execution, and then taken back to prison till their fate is determined. The day previous to execution the condemned have an entertainment at the expence of government.

Sometimes, though very rarely, the names of several criminals recur three times on the list presented to the emperor, because their sentence has been delayed to punish others more criminal; these cannot remain any longer in prison; they are either employed as jailors or exiled. During the reign of Kien Long, these exceptions were of rare occurrence. During that of Kia King, on the contrary, of fifty criminals taken to the place of execution only twenty suffered punishment.

The most rigorous punishments are inflicted on those who make an attempt on the life of the emperor; rebels, traitors who go over to another sovereign; those who murder their grandfather or grandmother, their father or mother, uncle, aunt, brother, or sister; those that steal things belonging to the priests or the crown; and especially those who steal the seal of the empire; whoever does not perform his duty to his parents, whoever marries without wearing mourning so long as the law prescribes; those who, during the life of their parents, leave them without permission, or soon after their death give balls, parties, &c.; he who has killed or invidiously betrayed a relation; a calumnious in-

former; a murderer of his teacher or superior; he who has illicit commerce with the concubines of his grandfather or his father is punished with the greatest severity.

An unjust judge is beheaded. He who in time of war is guilty of embezzlement, or of malpractices, with respect to the supply of the troops, is strangled. Whoever embezzles a considerable sum belonging to the government, is beheaded, whatever may be his rank. Whoever commits a robbery, to the amount of more than three hundred rubles, is strangled; the stealing of a smaller sum is punished by a severe bastinado, and the criminal is obliged besides to make restitution; if he has not the means, he is condemned, with his wife and children, to hard labour for the government.

Mandarins of a superior rank, convicted of neglect of their duty, are degraded two degrees, and lose two years' salary. All sums of money stolen from the public coffers must be made good by the chiefs of the tribunals where the robbery was committed, and by those who are employed to discover the thieves, if their search is fruitless.

Whoever fells trees, mows hay, sows corn, or feeds his cattle, in places where the emperor, princes, and other distinguished persons are buried, receives eighty blows with a stick. All persons belonging to convents or temples, who

suffer females to enter them for the purpose of prayer; military persons who sell effects belonging to the government, such as arms, clothing, &c., are condemned to a hundred blows.

A deserter from the army in the field, if an officer, receives a hundred blows; a private suffers death.

He who voluntarily takes the place of another, when the army is on its march, which is pretty common in China, is beaten without mercy.

Whoever seeks the protection of a great personage, the latter, if he recommends his protegée in his reports to the emperor, are called to account. If it appears that there has been a collusion between them, the protegée is beheaded, his property confiscated, and his family sold as slaves; and the protector punished with a hundred blows and banishment. At the end of every year the chiefs are obliged to examine those under them, any of the latter who has not improved his knowledge in the affairs of his own department, is punished; if he has an office, with the loss of a month's salary; and if he has none, with forty blows. A dismissed Mandarin, who meddles in the affairs of government, has eighty blows, and pays a fine of two pounds of silver. Superiors who recommend the promotion of a man without merit, in preference to one more worthy, receive eighty blows. A chief who, contrary to law, goes in person to the place

where a crime has been committed, instead of sending a person to investigate it, suffers a hundred blows. Delays, in executing the business of government are punished with ten blows every day, up to eighty blows. A physician who writes a prescription improperly, gets a hundred blows. A servant who makes a noise in the imperial palace, and does not behave with decorum, is punished with a hundred blows, and his master with fifty. If a woman buys or sells salt clandestinely, her husband or her son are beaten; salt being a public monopoly. If the husband is at a distance, or the son a minor, she receives the hundred blows, and pays a fine in money. A peasant who does not observe the distinction of ranks when sitting down to table, is punished with five blows. An officer, guilty of corruption or licentious conduct, is degraded.*

The Chinese use for the infliction of corporal punishment, bamboo canes at least four or five feet long, and about two inches thick. Less serious transgressions are punished by boxes on the ear, the number of which is prescribed by

* An event of this kind occurred during our stay at Peking. A Mantchoo having forgotten that he ought to set a good example to those under him, entered a house of ill fame. He was arrested there by those persons who are appointed to preserve order and decorum, and conveyed to a place of safety. An account of the affair was sent to the emperor, and submitted to the competent tribunal, which condemned the officer to lose all his dignities.

the law; but it depends on the executioner to render this strange punishment more or less painful, according as he is bribed. Prisoners have fastened to their necks a piece of wood, three feet square, and weighing above six pounds; this weight is increased according to the degree of the crime. This kind of punishment is chiefly inflicted on swindlers or insolvent debtors; these boards then weigh from fifty to one hundred pounds; the head of the criminal alone is then visible, and looks as if placed on a large dish; he cannot possibly raise his hand to his mouth, and must be fed by others. Torture is in frequent use in China; but the law exempts from it, princes, members of illustrious families, distinguished literati, citizens of the first class, and such persons as have rendered important services to the empire.

A great defect in the Chinese legislation, is the facility which it affords to compound for corporal punishment by money; for instance, a person condemned to receive from sixty to a hundred blows, pays from four to seven ounces of silver, and from nine to fifteen tchetwerts of wheat; one year's hard labour, and sixty blows, may be bought off for about fourteen ounces of silver, and about thirty tchetwerts of corn. Very old persons, minors, and cripples, pay about the value of sixpence for ten blows. The wife of a person in office may be excused

from ten blows, on payment of about tenpence, &c.

Whoever kills a man by accident, is exempt from punishment if he pays a pound of silver. Old people, ninety years of age, or children, under seven years, do not undergo corporal punishment, except in cases of treason and conspiracy. Females guilty of prostitution, are not allowed to compound for a sum of money. but must suffer the infliction of their punishment.

It is also a custom permitted among the Chinese, for a condemned person to pay another to suffer the punishment in his stead; this extends even to the penalty of death.

December 10th. — At three o'clock in the afternoon, the bitketchi Tching, who had accompanied us from Kiakhta to Peking, came to invite the archimandrite Peter and me to dinner: according to the rules of Chinese hospitality, these dinners, even among intimate friends, are given in taverns. We refused their invitation, under the pretext that we were just then too much engaged, and we, therefore, deferred the pleasure to another opportunity. But, to say the truth, I had no mind to be too familiar with a man, who, during the whole journey, had shown us the meanness of his character. His interpreter, Tchakdour, had told our interpreter, Mr. Froloff, that he received such a small salary, that he was resolved to give up his place in two

months, and return home to Ourga. He also said, that Tching, on account of the complaints made of him by the Mongols, would probably not be appointed to accompany the Mission returning to Russia.

December 12th. — This being the anniversary of the birth day of His Majesty the Emperor Alexander, was observed with every demonstration of respect, and was a real holiday for the Russians at Peking.

December 13th.— As I never lost sight of the commission which the governor or general of Siberia had given me, to purchase at Peking Mantchoo and Chinese books, for the school of Asiatic languages at Irkoutsk, I consulted the archimandrite Peter on the subject, and by his advice delivered to Mr. Sipakof a list of the books required and ten pounds of silver to purchase them.

At two o'clock in the afternoon I received a visit, which had been announced to me, from To, the chief inspector of the Russian house, and his two assistants, whom I have had occasion to mention before. They were accompanied by two boshkos acting as door keepers, by several soldiers of the guard, and their servants. I regaled them as well as possible. To-lao-ye, who had been formerly dzargoutchi at Kiakhta, boasted before his inferiors of being acquainted with several of the Russian customs and words; he explained

to them the architecture of our houses, and spoke of the beauty and convenience of our furniture, equipages, &c. He told them that our cavalry sat remarkably well on their horses, for he had seen some of our dragoons. I took the opportunity to tell him, that our soldiers in addition to indefatigable perseverance and bravery, were distinguished by good order, and promptness in their marches and military evolutions; so that a thousand men could move like a single line. The younger bitketchi, seeing books upon the table, observed that they were probably of a religious nature. He was told that they were books relative to the history and geography of Russia. After having passed about an hour with us they took their leave, saying, that they were sorry that they could not stay any longer, but they were obliged to go immediately to the tribunal of foreign affairs, and then to the minister. On their departure, I obtained permission for our people to go out of the house without restraint, declaring that we by no means intended to carry on any commerce, as several persons had imagined.

This visit confirmed the observation which we had already made, that Chinese officers, for fear of speaking too freely in their conversation with strangers, converse on the most indifferent subjects, and withdraw as soon they can.

Intending to offer to my guests some trifling presents I had them informed of it by Mr. Sipakof on the moment of their arrival, but they twice requested, me through the boshko, to give up this intention, because they had been strictly forbidden by their minister to accept the smallest trifle from the Russians. To lao yé, however, before he went away, let me know through one of the boshkos, that he would consent to receive a present of a little value, as a remembrance, if I would send it to him, and in such a manner as not to give offence. But the strict prohibition of the minister prevented our complying with this wish.

December 14th.— We visited the temple Fo *, which is in the court of the Russian house. This temple is small and very poor. On the first and fifteenth days of every month, the lamas come to recite prayers before the idols, which is accompanied with ringing of bells, and burning aromatic tapers. Every person, without exception, has a right to enter and pay his devotions; tradespeople consider it as a duty to visit some temple on the appointed days, to worship the idols.

Father Hyacinth, who had invited me to visit him in the evening, showed me the Chinese

* There is always a temple near to each tribunal of the government, and to every building belonging to the crown.

dictionary, which he had composed according to the Russian alphabet, a work which had cost much time and expense. * The French and English literati have reaped before us in the field of Chinese literature.

The dictionary of Deguignes, and still more that of Morrison, are works which reflect the highest honour on their authors. † But it was indispensably necessary to have also a dictionary in Russian, to perfect ourselves in the Chinese language, and to acquire a better knowledge of China. I think that such a dictionary, with the addition of an explanation in Latin or French, would be very useful to all Europe, because the

* According to the information which has been given me by a friend, who has seen this dictionary, it is only a Russian translation of that of P. Basile de Glemona, known in Europe by the edition which the imperial government of France had made by Mr. Deguignes, jun. However the archimandrite Hyacinth has added in his translation, the characters to the phrases, which renders it extremely useful. It is therefore to be wished that the Russian government may publish this work, which is excellent, and very useful to all those who wish to learn the Chinese language.—KL.

† Mr. Timkowski here commits two serious mistakes. The dictionary published at Paris is not the work of Deguignes, and the work of Mr. Morrison is no better than the other. It is indeed more voluminous, and contains more characters than that of Father Basile, but it is full of faults, which greatly diminish its utility, and render it very troublesome in use, because one is every moment obliged to refer to the Chinese originals, which Mr. Morrison has translated with inconceivable carelessness; if indeed he is really the author of the work which he has published.—KL.

long residence of the members of our Mission in the capital of China affords every opportunity of acquiring a perfect knowledge of the language of the country. Russia, by its intimate connection with Asia, is able to procure Europe not only good Mantchoo and Mongol dictionaries, but also that of the language of Tibet, which at present is very little known in Europe.

December 15th.— The weather had been very fine since our arrival at Peking; on this day the sky became gloomy, and snow fell.

Some Mongols had assembled in a large open space behind the convent. The bellowing of the loaded camels was heard throughout the whole of the day. The Kalkas who came to Peking assembled outside of the town near the temple of Houang szu. The Nomade Mongols, who inhabit the countries from three to five hundred wersts from Peking, come every year at this time to the capital to sell mutton, butter, and dried plums. When they have disposed of their merchandize they generally hurry home, in order to celebrate the first moon of the new year, called in Mongol, Tsagan Sara, white or happy month.

December 16. — The wind during the night was very violent, and in the morning the thermometer was ten degrees below Zero.

As clothes in the Chinese fashion were to be made for the ecclesiastical members of the new Mission, I had an opportunity to observe, that the

squirrel skin for the robe of a person of middling stature, costs at Peking, twenty-three lan; two pieces of beaver skin dyed black, for the cuffs, and pieces of the same fur for the collar, cost six lan and a half. The squirrel skin was very beautiful, and probably came from Iakoutsk.

Clothing in general, and especially for the men, is very expensive. The Mantchoos and Chinese of all ranks must have a particular dress for every season of the year, and persons in office put on three at once, not to mention those for court and holidays. This extravagance involves the Mantchoo officers in considerable expense, and obliges even the most distinguished men to have recourse to the pawnbrokers; they pledge the clothes which they do not want, and redeem those which they had previously pawned, and which they require for the season.

On account of the heat of the climate, the Chinese wear very wide garments. The principal one is a long robe lined, which much resembles the Russian dress, only that the officers have them open both before and behind. Over this robe they wear one with wide sleeves, which in its shape is like that of the Russian clergy. The poor people make their dresses of calico or nankeen, those of the rich are of flowered silk, and sometimes of cloth or kerseymere. The favourite colour is blue, next violet and black. Green, pink, and particularly rose-coloured, are mostly adopted by the women.

In winter the robe is lined with a wadding of cotton, but rich people use for this purpose squirrel and sheep skin of superior quality, arctic fox and sable. Persons of fashion wear in winter the upper robe of sable, or of black cat's skin, tipped with white, which is highly esteemed; the fur is worn outside to show its beauty. These upper robes are sometimes no longer than our spencers; as they are very light and convenient they are worn when riding on horseback. The girdle is silk, but more frequently of worsted or tape, with a handsome buckle in front: the sword hangs on the left side, and also a knife in an elegantly varnished, or tortoise-shell sheath, together with little ivory sticks, which serve instead of forks. On the right side hangs an embroidered silk purse, containing a snuff-box, and in summer also a fan, which the men use as well as the women. For the sake of symmetry, to which great attention is paid by the Chinese on all occasions, they wear on the left side a similar bag filled with spices, which they eat at dinner to season their food. Below this robe is one very light, of silk or linen, which answers to the chemise; but this is not in general use, and is but rarely washed. This want of cleanliness, which we meet with even among persons of rank, is the more disagreeable, as the Chinese, unlike all the other nations of the east, are either unacquainted with the bath, or but seldom wash

their bodies, they even consider it unhealthy to bathe in summer. They use neither pocket-handkerchiefs, nor napkins at table; a piece of paper answers the purpose. Their trowsers are either of nankeen or silk; the greater part of the Chinese have their boots made of these materials, but the rich have theirs of black satin. Shoes are also worn, the soles of which, as well as of the boots, are very stiff and inconvenient, being made of papier mâchê an inch thick. Persons of distinction wear oval caps of cherry-coloured satin, with a black border and red tassel. The border as well as the dress varies according to the seasons; in summer it is made of velvet, and in winter, of sheep-skin or sable.

The caps or hats worn in summer, are in the form of a cone or funnel. They are of bamboo, so finely platted, and with so much taste, that if they were of a different shape they *might* be adopted by European ladies. The caps of public functionaries are surmounted with a button, the colour of which announces their rank. Persons of the lower class generally wear a nankeen jacket, and little felt caps like those of the Lithuanians, which are exchanged in summer for those made of straw. The men shave their hair on the forehead and temples, and braid the remainder in a tail, which hangs down the back. A long braid is considered as a great ornament; it is frequently an arsheen and a half in length, and

false hair is frequently resorted to, to supply the deficiency of nature.

It may be proper to remark that this costume was introduced by the Mantchoos, on their conquest of China, in 1644. Previous to this period, the Chinese wore their robes of a very different fashion; they were very long, and the sleeves extremely wide.

The dress of the women differs but little from that of the men. They comb and arrange their hair with much taste and elegance, and seldom cover their heads. Artificial flowers, rich pins of gold or precious stones, and beautiful butterflies, form an agreeable contrast with their black hair.

Some merchants who brought us furs, told us, that a lan of pure gold is here worth from seventeen to nineteen silver lan. The Chinese gold is very pure, it is not used as a coin, but sold as merchandise. It is prohibited under pain of death to export silver out of the empire.

December 17th. In the morning the thermometer was at twelve degrees below zero.

Tchoung, who is commissioned by government to teach the students the Mantchoo language, though above sixty years of age, is very cheerful and active. I was present during the lesson he gave, at which M. Zimailof acted as interpreter. The students have the best opportunity of making themselves familiar with both

languages, by the assistance of the members of the Mission, who are to return to Russia.

December 18th. At ten o'clock in the morning I was called upon by the servant of the Dzargoutchi of Kiakhta, who had left the frontier five and twenty days after our departure; he arrived in Peking in ten days, after a journey of fifteen hundred wersts.

Chinese couriers sent on government affairs, are obliged to travel on horseback three hundred wersts or more in twenty-four hours.

The servant who was about to return to Kiakhta offered to take charge of our letters for Russia. Notwithstanding our desire of sending some news to our friends at Kiakhta, I could not persuade myself to profit by this opportunity, for fear the letters should be opened and delivered to the magistrates of Ourga. It was in consequence of a similar circumstance, that the tribunal of foreign affairs at Peking interrupted the correspondence between our Mission and Russia. Every attempt, therefore, contrary to this unjust measure, especially through the means of a man who was not perfectly known to us, might have involved us in unpleasant consequences.

At noon father Hyacinth received a visit from the Portuguese Missionaries of the Franciscan order, living at Peking. Gau the first (Kolao ye in Chinese), has been nominated bishop of Peking, by the Brazilian government, but he

has not yet received the papal bull. Ribeira the second, (called by the Chinese, as they have no R in their language, Li lao ye) is very old; he is the superior of the southern convent in Peking. The chief of the new Mission, and the other ecclesiastical members had an interview with them in the apartments of father Hyacinth. These Portuguese reside at Peking, in the capacity of members of the Astronomical and Mathematical Academy. Notwithstanding the aversion of the Chinese to the profession of the Roman catholic religion, which has been shewn, first by persecuting, and then by expelling the Jesuits from the empire, the Chinese government is, however, obliged to keep at least some Missionaries at Peking to compile the almanack. While astrology has led in other nations to the study of astronomy, the Chinese, though they have studied astrology for some thousand years, have made no progress in the real knowledge of the stars. Their ancient boasted observations, and the instruments which they make use of, were brought by the learned men, whom Koubilaï, the grandson of Gingis Khan, had invited from Balk and Samarcand. The government at present considers the publication of an annual calendar of the first importance and utility. It must do every thing in its power, not only to point out to its numerous subjects the distribution of the seasons, the knowledge of which is essentially necessary to

them, to arrange the manner of gaining their livelihood, and distributing their labour; but on account of the general superstition, it must mark in the almanack, the lucky and unlucky days, the best days for being married, for undertaking a journey, for making their dresses, for buying, or building, for presenting petitions to the emperor, and for many other cases of ordinary life. By this means, the government keeps the people within the limits of humble obedience; it is for this reason that the emperors of China established the academy of astronomy, but we must not expect to find men really acquainted with that science. When this illustrious body, composed of Mantchoos, and in which Europeans, though subordinate, are the most active, condescended to look at the Planetarium, which was among the presents which the king of England sent to the emperor of China by Lord Macartney, Mr. Barrow was not able to make the president of this learned society understand the real merit of that instrument. Besides, how should a people be able to comprehend astronomy, to know the position of the heavenly bodies, and determine the orbits of the planets, while it is ignorant of the elements of mathematics, and makes its calculations by the help of vertical arithmetical tables, like those used by the shop-keepers in Russia, and who are ignorant both of analysis and geometry?

December 19th.—During the night we had for the first time a fall of snow, the weather throughout the day was misty and cold.

December 20th.—At nine in the morning father Ferreira came to see us; he wore on his cap a crystal button indicating the fifth class. His name in Chinese is Fou-lao-ye; he is above seventy years of age, and third member of the board of mathematics. He first entered the church, stopped opposite the western gate, and made a salutation there, and then went to see father Hyacinth, who had invited the archimandrite and myself to be present at this interview. Ferreira conversed with us in a very friendly manner, congratulated us on the new year, it being the 31st of December, according to the new style, and behaved with much politeness to the archimandrite. He spoke in high terms of the Emperor Alexander, and of the celebrated victories of the Russians; mentioning afterwards the hardships to which the Missionaries are exposed in China; he extolled the conduct of the Emperor Kang-hi, who had greatly favoured the Jesuits, and granted them valuable landed property; he blamed Young-tching, and still more the deceased Kia King, who had violently persecuted the Roman Catholics, at the same time extending the most marked protection to the inconsiderable community of Greco Russians.

The aged Missionary quoted texts from the

evangelists and psalms, and exhorted us with great prolixity to patience, labour, perseverance, &c.

We conversed with him in Latin, for he as well as the three other Portuguese living in Peking, are acquainted only with their mother tongue; he speaks but little Chinese, and that in a very peculiar dialect, resembling that of Canton and Macao, where the Missionaries, who come from the school of the Propaganda, generally study Chinese.

The following is the original Latin letter, sent on the 12th of December, 1820, by father Ferreira to the archimandrite Peter. The desponding tone of the writer sufficiently indicates the situation of the Portuguese Missionaries.

" Reverendissimo archimandritæ Petro, domino colendissimo Pekinum nuper honoranti: pax Christi, tranquillitatem veram!

" Patria nobis propria Europa nobilis est. Natale solum ea nobis censetur, patritii quare sumus. Latina lingua utimur veluti communi, etsi materna tantisper differat; quod ad cætera animis prædiți fraternis, annuimus pariter ceu gemelli vituli notique columbi.

" In hac urbe celebri Europæi, si pace frui volumus; si decus, si honorem inclytæ nationis tueri servareque, fas degere sicut passeres in tecto. Sic nobis reliquum superest tempus, ut lectioni, scriptioni sanctisque meditationibus

vacemus libere. Illud Nasonis axioma: " *Vulgus amicitiam utilitate probat,*" nimium est veridicum Sinenses apud. Plura hoc de argumento vester egregius præcessor, noster germanus amicus, de hac re potest dicere plura facileque præstantiam perdocere vestram.

" Ergo si ullibi sententia illa congruit apostoli: *patientia vobis necessaria,* hic est potissimum. Inserviet pariter multum nobis illud principis apostolorum Petri dogma:

" *Conservationem vestram bonam habete inter gentes, ut in eo, quod detrectant de Christicolis, tanquam de malefactoribus, ex bonis operibus nos considerantes, Christum glorificent in die visitationis.*

" Postea, dante Deo, dabitur nobis occasio, ut os ad os loquamur, relaxenturque in Domino corda nostra. Scitis, quia sunt nimium suspiciosi Sinenses contra Europæos. Nos considerant ac sequuntur lincæis oculis. Desidero omnibus vobis bonas festivitates Natalitias. Dominus electus episcopus Pekinensis, est vestræ legationis interpres, nuperque fuit vocatus à magno tribunali *Neigé* pro rebus vestræ legationis. — Quia noctes hic jam sunt analogæ vestris in Europa, audeo offerre duo, ut dicunt *latiao,* unum pro vestro usu, alterum pro familiari, qui vobis inservit: cum uno *goamli* anni futuri Sinensis.

" Præstantiæ vestræ inutilis servus *Dominicus*

Ferreira, sacerdos Lusitanus congregationis Missionis."

"To the Reverend Archimandrite Peter, who has just honoured Peking with his presence, the peace of Christ and true tranquillity.

"Our proper native country is Europe, we consider it as our home, as we are patricians. We use the Latin language as a general one; though it differs in some points from our mother tongue, animated by fraternal sentiments, we agree together like twins.

"In this celebrated city we Europeans, if we wish to enjoy peace, and maintain the dignity and honour of an illustrious nation, must live like sparrows upon the house-top. Thus we have leisure to devote to reading, writing, and holy meditation. The saying of Ovid that the multitude value friendship according to the advantage they derive from it, is but too true of the Chinese. Your excellent predecessor, our sincere friend, can give you more information on this subject.

"Hence the saying of the apostle, "Ye have need of patience,"* is here peculiarly applicable as well as what is said by the apostle Peter: "Having your conversation honest amongst the Gentiles, that whereas they speak against you

* Hebrews, chap. x. v. 36.

as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation." *

"At a future time, if God permits, we shall have an opportunity of meeting and opening our hearts to each other. You know that the Chinese are extremely distrustful of Europeans. They regard us with lynx's eyes. I wish you a pleasant Christmas. The bishop of Peking † elect is the interpreter of your Mission, and was lately summoned before the great tribunal Neige, on the affairs of your Mission. As the nights here correspond with those in Europe, I take the liberty of sending you two wax tapers called Latiao, one for yourself and one for your servant; and also a houangly or calendar for the next Chinese year. Your reverence's unprofitable servant Dominic Ferreira, Portuguese priest of the congregation of the Mission."

We were told that the Catholic Missionaries had incurred the displeasure of the Chinese government, by their too ardent zeal in making proselytes, by the law-suits concerning their revenues, and by the continual disputes between the different European priests residing in China. In 1805 the persecution was very violent; it was chiefly directed against the Chinese, and still more the Mantchoos who had embraced the

* 1 Peter, chap. ii. v. 12. † Father Gau.

Christian religion. The following was the origin of it:

The Italian, French, and Spanish Jesuits had, by common consent, sent letters to their brethren in Europe, and reports to Rome of the number and situation of their flocks, and of their success in propagating the Gospel. A Roman Jesuit, named Paul, had even sent to the pope a Chinese seventeen years of age, of promising talents, and chosen, as had been done previously, from among the poorer class. But the devout zeal of the fathers for the head of the Romish church went still farther; one of them, called Adeodatus, who followed the business of clock-maker to the court at Youanming Youan, and was at the same time a skilful topographer, drew a map of a Chinese province, on which he noted a great village, the inhabitants of which had embraced the Christian religion; the places and several particularities were written in Chinese characters, with the Latin pronunciation. I was assured that this map had been sent to the pope by the Jesuits of the French and Italian convents at Peking, accompanied by bitter complaints against the Portuguese ecclesiastics, and detailed accounts of the revenues and landed property of which the latter had taken possession. All these papers, as well as the young Chinese, were sent direct to Canton to be embarked on board the first ship for Europe; but the messenger of the Jesuits

was stopped on the way, probably by the machinations of the Portuguese, and conducted to Peking. The papers were laid before the Emperor Kia King, who was of a pusillanimous and suspicious character; the map immediately filled him with violent suspicions, for he thought that the pope could not pretend to extend his authority over a part of the celestial empire, which is separated from the whole world by the ocean, by lofty mountains, and desolate steppes. All the European priests of the Catholic religion were summoned to the palace of Youang-ming Youan, where they were shewn the letters and map.

As the authors of the letters confessed having written them, the others received permission to return to their convents. The person who had drawn the map was sent to the common prison, and at the end of a hundred days was transferred to Jeho, his convent demolished, and the Jesuits received from the treasury an indemnification of 3,400 silver rubles. These events occurred the end of July in 1805.

In consequence of this occurrence a fresh persecution was commenced against the Christians. They wanted to oblige them to trample upon the cross, and to abjure their errors; those who refused were threatened with death. At Peking many thousand persons were discovered who had embraced the Christian religion, even among the

members of the imperial family and mandarins. The enraged monarch commanded that the common people should remain unmolested, and directed all his vengeance against the members of his family. He appointed a special commission composed of the director-general of the police at Peking (Ti-tou), of a prince of the blood, and the president of the department of criminal affairs, and ordered all those who obstinately refused to abjure Christianity to be imprisoned and tortured in the most cruel manner, after having been deprived of their rank and fortune, to be beaten on the cheeks and thighs, to have incisions made in the soles of their feet, and the wound filled with horse hair, finely cut, then closed with a plaster and sealed up. It is affirmed that such tortures had never before been practised in China.

Several of these miserable beings, chiefly Chinese soldiers, lost their courage during these tortures, but the majority remained faithful to their religion. In the sequel, the president of the criminal tribunal having learnt that in his own house nearly all his relations and servants were Christians, was less rigorous in his examinations, and more indulgent towards the Christians. An order was issued for seizing in the four Catholic convents in Peking, all works relating to the Christian religion, written in Chinese or Mantchoo, as well as the blocks which served for printing them,

but the priests succeeded in saving the greater part.

Thus the distrustful character of the Chinese, and the indiscreet zeal of the Jesuits, in sending the map and the young Chinese to the pope, were the principal causes of the persecution against the Roman Catholic Christians; for otherwise the Chinese government is in many respects distinguished for its great toleration.

Father Hyacinth told us that a short time before the arrival of the new Mission, one of the lawyers or procurators general of the empire had represented to Kia-king the necessity of passing a law concerning the Roman Catholics living at Peking.

Several members of the tribunal of foreign affairs insinuated that it would be better to fill the places of astronomers with the Russian ecclesiastics or students at Peking instead of the Roman Catholic Missionaries. The Chinese have long been desirous of driving away the latter, who maintain their ground only by virtue of an ordinance of the Emperor Kanghi. It must here be observed, that Europeans who accept these places become entirely the subjects of the Emperor of China. They receive from government their salary in money and provisions; they dress in the Chinese fashion, and wear buttons on their caps, indicative of the rank they hold.

December 21st.—Benjamin the deacon, the assistant of the archimandrite, went with the dea-

con Seraphim, member of the old Mission, to take possession of the Church of the Assumption, and to visit some small houses belonging to the Russian government, situated in the north-eastern part of Peking. These were habitations assigned to the Albazin Cossacks, a hundred and thirty years since, when they were removed to this capital from the banks of the Amour.

December 24th.— The thermometer this day was at twelve degrees below zero.

Shou ming or Shou lao ye, a young man, first professor of the Russian language to the school at Peking, came at noon to pay his respects to the archimandrite Peter. He had had great difficulty to obtain this situation; at the approach of the time when the Missions were to be changed, Shou ming confessed to the students that he intended to seek another employment, because he could not retain his present situation *without the* assistance of the Russians. Having learnt that Pa lao ye, (Paul Kamensky *) celebrated for his knowledge of the Mantchoo language, had been appointed chief of the new Mission, he showed much satisfaction, and did all in his power *to gain* the favour of the archimandrite. He presented some Chinese dialogues of his own composing to

* Chinese names are of one syllable; consequently to designate Christian and surnames, the Chinese take only the first, and annex lao ye, or sir; they pronounce the Christian name of Arcadius, A lao ye, and the surname of Sipakoff, *Si lao ye*, &c.

father Peter, requesting him to translate them into Russian for the use of his scholars in the Mantchoo school.

According to the treaty concluded between Russia and China, the only one which the latter has made with a European state, the correspondence was to be carried on at the same time in Russian, Mantchoo, and Latin. A special school was established at Peking, subordinate to the tribunal of Nei ko, to teach the Russian language to twenty young Mantchoos of the first families.

After having concluded their studies, and submitted to a very rigorous examination, these young men are placed, with peculiar privileges, either in the tribunal of foreign affairs, or in offices on the frontiers, where a knowledge of the Russian is requisite; but notwithstanding all the efforts of the Mantchoo dynasty to support this school, it is still very far from fulfilling the object proposed.

The Russians who were brought from Albazin to Peking, taught the Mantchoos the first elements of the Russian language. In the sequel, several members of the Russian Mission, with the consent of the Chinese government, were appointed to this office, for which they received considerable remuneration. The Chinese government on several occasions has expressed a desire that the Russians residing at Peking should contribute to instruct the Mantchoos.

The special school, however, has made but little progress, as is evident from the translations made by the Mantchoos, from their language into the Russian; we perceive in the very *first* lines that the simplest rules of grammar *are not* observed.

We were told that Youngdoung Dordzi, vang of Ourga at the time of the Russian Embassy to China in 1805, had asked for translators, who had studied in the school of the Russian language at Peking. He expected to find in them able and trusty interpreters, without being obliged to apply to the Russians. The *first* interview proved that the was mistaken. The Mantchoo interpreters candidly confessed that they did not understand a word of what the Russians said. The following morning the vang sent them back to Peking.

At father Hyacinth's I met Shou ming, who welcomed me in very indifferent Russian. *I likewise* became acquainted with the Lama Tou, treasurer to one of the temples called Houang szu; he invited me to visit him in his solitude, when I had leisure. He told me that a da lama, or priest of the first class, had lately arrived from little on Southern Tibet, with tribute from Bantchan Erdeni, high priest of that country, and that he was staying with him.

The tribute from Lassa, the capital of Tibet, is to arrive next year; they have been expecting

there for these five years, the regeneration of a dalai lama, to replace the one who had quitted the world at that time. It is evident that the policy of the Chinese government endeavours to manage so that the dalai lama may arise from some distinguished family in the interior of China. On the other hand the English being such near neighbours, might easily accelerate the revival of the chief of the priests of Tibet. *

The principal consort of the deceased Emperor * assumed to day with much pomp the title of empress dowager Houang thai heou.

The council of the empire has just given to the deceased emperor the title of Joui houang ti, abridged into Joui ti, the penetrating emperor. This surname is always entered in the annals of the empire, written under the inspec-

* I do not see what means the English could pursue to attain this object; those living at Calcutta know so little of Tibet that they have even believed, and printed in their journals, that the Tibetan language was spoken from Himalaya to the frontiers of Siberia. — KLAPROTH.

† The Emperors of China have five wives, of which one is considered the chief and legitimate consort. All the people honour her as the mother of the empire, and call her Houang heou, that is, the august Empress. Her sons enjoy the preference in the right of succeeding to the crown. Each of the other wives has a particular title, and a separate house and court, which is composed only of eunuchs and girls. The Emperor has a great number of concubines, who are chosen every three years from among the handsomest maidens in China.

tion of the emperors, by men of learning, who fill the office of historiographers to the empire.

The years of the reign of every emperor are designated by different honorary titles which are bestowed on them. It is in this sense, and not as proper names, that we must understand the denominations of Kang hi, Young tching, Kia King, Tao Kouen.

December 25th. — Alexei, an old man of sixty years of age, and two of his relations, were the only descendants of the Albazin cossacks, who came this day to the church to celebrate the nativity.

December 27th. — At nine in the morning there was a violent storm, and clouds of dust darkened the air. Towards evening the weather was fine.

December 28th. — After dinner I received a visit from the teacher, Schumin, a *Mantchoo* of a distinguished family; his uncle was Amban of Ourga when we passed through that town. He was very polite and curious, asking many questions respecting our national costume, way of living, &c. When Mr. Sipakof told him that I was employed in the office for foreign affairs, he immediately asked if I understood the Mantchoo language. We gave him to understand that the Russians chiefly studied the European languages; but that many of them were also versed in those of Asia.

December 30th. — Our cossacks met to-day at market, with a Mongol from the country of the Tsakhars, who lived at no great distance from Tsagan Balgassou, where our cattle were left for the winter. Being asked how our people and the cattle were, he said that when he left the cossacks were all alive, but many of the camels and horses had died.

December 31st. — From five o'clock in the morning till the middle of the day we had a violent east wind, with sharp frost, the thermometer being at 10°. We were assured by old people, that they had not had so severe a winter for many years. Our Chinese acquaintance made us friendly reproaches: as if the arrival of the sons of the north had brought also the cold of the north.

The chief of the new Mission came to inform me of the death of a native of Turkestan, a man of seventy years of age; and a soldier of the Mantchoo-guard, who died the day before. At the earnest solicitation of a relation, who was well known to the archimandrite Peter, he had been attended for some days by the Russian physician. The archimandrite feared that the government, whose physicians had already given the patient over, might be led to conceive a bad opinion of the Russian physician; the soldier had, in fact, died of the infirmities of age. A foreigner, however, should be cautious in these

matters in Peking, and not attend a patient unless he has certain hopes of a happy result. A physician meets with many difficulties in prescribing for the people of Turkestan, who are Mahometans; they are very unwilling to take medicines from foreigners, even from the Chinese physicians, because they are of another religion.

CHAP. X.

DESCRIPTION OF EASTERN TURKESTAN.

HAVING had an opportunity, during my stay in China, of collecting various information respecting the countries of central Asia, dependant on that empire, I think that this is a convenient place for those details.

Eastern Turkestan, a country better known in Europe by the name of Little Bucharia, is bounded on the east by China, and the country inhabited by the nomade Mongols, of the Koukou nor; to the west, by the chain of the *Mouz tagh*, the Imaus of the ancients, a snowy mountain which separates it from southern Turkestan; to the north it borders on Sungaria, and to the south on Tibet.

Eastern Turkestan was obliged, in 1758, to submit to the powerful sceptre of the Emperor Kien-Long, and received from its conqueror, the name of "*Country of the new Frontier.*" This province is confined to the north and south by high mountains. From the most remote ages this country has contained towns, situated at a

short distance from each other, and every one surrounded by a tract of land fit for cultivation, as well as those which are situated to the west of the Mouz tagh, on the banks of the Syr and the Amou, and known by the names of *Tasch*kent, Khokand, &c.; they were governed by independent princes who bore the title of Khodjo.* The inhabitants of Turkestan, dis-

* The name of Khodjo is highly venerated in the East, and has a sort of sacred character. It is given to the descendants of the Mahometans, who having been designated by the prophet as his scholars (ashkab), were the first who learnt the new doctrine from the mouth of the prophet, and afterwards preached and established it in the East, where in the sequel, the opinion of their personal sanctity, and that of their descendants, was so firmly rooted among the different branches of the Turkish nation, that every Mahometan considered it the highest felicity to render himself worthy, during his life, of kissing the hand of a Khodjo; being convinced that by this consecration he would infallibly be admitted into the joys of paradise, and the happiness of beholding the face of Mahomet. These Khodjos, descendants of the Ashkabs, were formerly sovereigns of the towns of Little Bucharia. The Mantchoos, strangers to all considerations of the sanctity of these princes, attacked them with an armed force in the middle of the eighteenth century; this bloody contest lasted above nine months. The Mahometans would not abandon their saints without defence; they fled to arms, but were beaten, and the Mantchoos made themselves masters of Little Bucharia. Of seven Khodjos, four were killed in battle, two were made prisoners, and conducted in great pomp to Peking; and the seventh, Sarymsak Khodjo, fortunately escaped into Great Bucharia. — Timkowski.

Khodja or Khodjo, signifies lord, master, or doctor, and is

united among themselves, were at all times easily subdued by the neighbouring people; at first, by the Mongols, when at the height of their power, and afterwards by the Sungarians; at present they are subject to the Mantchoos or Chinese.

Geographers, and those whose studies are directed to investigations into language, have hitherto classed the Bucharians among the people of the Turkish race. Mr. Klaproth has demonstrated that they were of the Persian race; he observes that all the words quoted in the comparative vocabulary of Pallas are Bucharian, and particularly the numerals: 1, *iak*; 2, *dou*; 3, *si*; 4, *tchahar*; 5, *pendj*; 6, *chech*; 7, *heft*; 8, *hecht*; 9, *nuh*; are pure Persian, and differ essentially from the same words in Turkish: 1, *bir*, 2, *iki*; 3, *outch*; 4, *doert*; 5, *bich*; 6, *alty*; 7, *iedi*; 8, *sighiz*; 9, *tou kouz*.

When Mr. Klaproth was travelling in 1805, with the Russian embassy going to China, he met at Casan with some inhabitants of Bucharia, who assured him that the Persian was their natural language. This assertion was confirmed

---

a very common title in Mahometan Asia. Mr. Timkowski is mistaken in saying that it is applied only to the descendants of the first Mahometans, though the princes he speaks of were of the family of the Arabian legislator. — KLAPROTH.

by Bucharians living at Tobolsk, Tara, and Tomsk, though they owned that many Turkish words had found their way into their language, from their long abode in the midst of the Turks, and their frequent intercourse with those people.

Mr. Klaproth saw, also, at the Maimatchin of Kiakhta, Bucharians from Khamil and Tourfân, cities of Little Bucharia, who spoke the Persian language.

There is in the king's library at Paris, a vocabulary in *hoei hoei*, and Chinese; that is to say, the language of the Mahometan inhabitants of the towns of Great and Little Bucharia; as well as seventeen letters of the princes of Tourfan, Khamil, Samarcand, and other places, all written in the same language, with the translation of each in Chinese. This language, *hoei hoei*, is unmixed Persian.*

* I restore in the text the facts which had been disfigured by Mr. Timkowski, who has confounded the *hoei hoei*, or Persian vocabulary and petitions, with the vocabulary and petitions in the *Ouigour* language, of which Mr. Abel Remusat and myself have spoken. The first are written in Arabic characters; the second in Ouigour letters, derived from the ancient Sabean alphabet. I have published the *hoei hoei* alphabet in my Asia Polyglotta, p. 245, and that of the Ouigour language, in a new dissertation on that people, which follows my Catalogue of Chinese MSS. (Paris, 1825), p. 9, &c. The first is Persian, the other Turkish.

At present the Chinese and Mantchoos call, by the name of *hoei hoei*, all the Mahometan tribes who live under their dominion. This word, therefore, has ceased to designate a

The Nomades of the Turkish race, who roam with their flocks among the Bucharians, call the latter *sarti*, that is to say, merchants, because they alone follow trade.

It seems that this denomination is very an-

---

nation. As the *Ouigours Hoei hou*, called simply *Hoei hoei* under the Mongol dynasty of Yuan, were Mahometans, this name is applied to all those of the same religion, in the same manner as the Russians are often called Greeks, because they are of the Greek church.

It must be observed, that I include in the denomination Bucharians, only the *Sarti*, or real Bucharians, and not all the inhabitants of the country which we improperly call Little Bucharia. The inhabitants of the towns in that country are in part descendants of the ancient Ouigours, or *Hoei hou*, and consequently Turks; in part Sarti, or Bucharians, who are scattered as merchants all over central Asia, and who are Persians. There are many of them at Peking, Hang tcheou fou, Canton, and other commercial cities of China. Their mother tongue is Persian, but they also speak the Oriental Turk, which is the general language of Turkestan, and the most diffused in Little Bucharia. The language of the *Prussians*, now extinct, was still spoken by some remnants of that nation at the end of the seventeenth century, while the greater part of Prussia spoke German. Here we must make a distinction between Prussia and the Prussians. Mr. Timkowski would have done well to distinguish between Bucharia and the Bucharians.

In Russia, people might have convinced themselves long ago that the language of the Bucharians was Persian, if they had taken the trouble of looking at the Bucharian vocabulary of 625 words, inserted in the Travels of Jefremof, edit. of 1780, p. 194, &c., and edit. of 1794, p. 101, &c. — KLAPROTH.

cient, since the Mongols, under Gingis Khan, gave the name of *Sartohl** to Great and Little Bucharia, which subsequently became the appanage of Tchagatai, the son of that conqueror. The Bucharians call themselves by the name of *Tadjik*. This name, by which the Persians were formerly known, was still familiar to the Chinese at the commencement of the Christian era; at that time they called Persia, Tiao tchi: and it was not till much later that the name Pho szu became in use among them; this name is the same as Parsi.

Mr. Monravief, in his journey to Khiwa, says, "the Sarti, or the Tata, the primitive inhabitants of this country, live in the towns, and are chiefly engaged in trade." But the word Tata is the name by which some tribes, living between Hamadan and Kurdistan, designate the Persians; according to others, Tat signifies a nation conquered by another. We may ob-

* But then what becomes of the tribe Sartol of the Bouriat Mongols, a nomade people, living in the province of Irkoulsk, to the south of lake Baikal? — TIMKOWSKI.

I answer Mr. Timkowski, by the following questions: —

Why is there a Cape Comorin in India, and a Palatinate of Comorin in Hungary?

Why do we find a place called Joal, on the Nareva, in the government of St. Petersburg, and another of the same name, between Cape Verd and the Gambia?

Why does the town of Labes, in Pomerania, bear the same name as the capital of the province of Bougia, in Africa, which is subject to the Dey of Algiers? — KLAPROTH.

serve, that there are Tata in the Crimea, and in Daghestan; the former generally speak the Turkish language, and the latter a very corrupt Persian.

Mr. Klaproth has therefore reason not to reckon the Bucharians among the Turks, as it is proved that the resident inhabitants of Great Bucharia, and of part of the towns of Little Bucharia, are Persians, and that they consequently belong to the Indo-Germanic race. The Turks, who lead a nomade life among them, are not primitive inhabitants. They have invaded all these countries, and are at present more numerous than the Sarti.

In the conversations I had in China, through the medium of an interpreter, with natives of Little Bucharia who had come to Peking, I observed that their language much resembles that of the Tartars of Kasan, who are also of Turkish origin.

Mr. Klaproth explains this fact in his Asia Polyglotta. Speaking of the vast extent of the countries occupied by the ancient Turks, from the Adriatic on the south-west, to the mouth of the Sena in the frozen ocean, which they had inhabited after the Indo-Germans, he expresses himself thus: — "It seems that the Turks, in the remotest ages, dwelt in the north, in the Chinese provinces of Shan si, and Shen si; that is to say, the countries adjoining the In chan

mountains. The Chinese called them Hioung nou. One of these nomade hordes lived near a mountain, which had the form of a helmet, called in their language, Thou kiu, whence the whole nation adopted this denomination. In the middle of the eighteenth century the empire of the Thou kiu was destroyed by another Turkish people likewise descended from the Hioung nou, who came from the countries situated to the south of Baikal, watered by the Selenga, and the other rivers which form the Amour. These people were called Hoei he, or Hoei hou; they ruled for a hundred years over the Turks of the Altai, but were partly exterminated, and partly chaced away by the Chinese, and the rest obliged to quit the countries to the north of China. A remnant of the Hoei hou retired farther westwards, and took possession of the countries known by the name of Tangout, which includes within its limits all that is to the north of the Koukou nor, or blue lake, and the snowy mountains, and to the north-west of the Chinese province of Shen si, to beyond Kamil. At length, in 1257, the Hoei were conquered by the Mongols, the remainder retired still farther to the west, and settled in the towns to the south of the chain of the celestial mountains; namely, in Kamil, Tourfan, Aksou, Kashgar, &c., with the Ouigours, who had the same language and origin as themselves; they

formed the people who at present inhabit these countries."

Mr. Klaproth has demonstrated that the language of the Ouigours is Turkish. In another place he says, "the Usbecks likewise live in Middle Asia, to the south of the Celestial Mountains, in the territory containing the towns of Kotan, Kashgar, Tourfan and Kamil; this people is composed of the remains of the Hoei hou, or Ouigours, the Naiman, and other tribes of Turkish origin.

At the commencement of the sixteenth century, the Usbecks penetrated westwards beyond the Djihoun, every where spreading terror and desolation. At present they possess Balk, Karizin or Khiva, Ourghendi, Bucharia, the ancient country of Ferganah or Kokand, and other places near the chain of Belout tagh. Their manners resemble those of the Turkish nomades.

Thus, it is evident, that Kamil, Tourfan, and other towns of Little Bucharia are inhabited by the descendants of Hoei hou, the Ouigours and the Usbecks, people of the Turkish origin. I think, therefore, that we may give to these countries the name of Turkestan. Mr. Klaproth says, that since the introduction of the Mahometan religion, which is professed by the greater number of the tribes of the extensive Turkish nation, many Arabic and Persian words

have been adopted into its language, particularly into the dialects spoken in the western nations. Mr. Remusat in his "Researches into the Tartar Language," mentions among the four principal dialects of the Turkish language, that *of Turkestan*. Mahometanism, he adds, which has long been established among most of the Turkish nations, may be reckoned among the causes which have most powerfully contributed to the alteration of their idioms, and introduced a great number of Persian and Arabic words, which were necessary to fill up the deficiencies of a poor language, to express religious ideas, or to designate objects peculiar to the countries from which the Turks derived their knowledge of Islamism. This author says elsewhere, that towards the east of the Caspian sea, about lake Aral, and on the left bank of the Djihoun, there are mixed nations, whose language is originally derived from the Turkish dialect, known under the name of the tchagatai dialect. Farther towards the east is Little Bucharia or Turkestan, that is to say, the country of the Turks properly so called. The inhabitants of the towns of Kotan, Yerkiang, Kashgar, and even Tashkend, are Turks, called by the Chinese Hoei tsu or Mussulmans.

Supported by the authority of the learned men whom I have just quoted, and comparing their opinions respecting Little Bucharia, I am

justified in giving that of Chinese Turkestan to the country which I am going to describe.

I. Towns.

Beyond the fort of Kia yu (Kouan), situated in the north-western corner of China, commences a vast sandy steppe, destitute of water, herbage, or inhabitants.

When the emperor Kien-long conquered central Asia, he united to his empire the vast territory situated to the west of China, and established colonies in the countries nearest to the ancient frontier. The number of towns having increased, it became necessary to appoint governors to these new acquisitions. Two hundred li (about a hundred wersts) to the west of Kia yu, is Yu men hian, a town of the third rank; and three hundred li further, Ngan si fou, of the first rank.

At a distance of at least six hundred li to the south of this town is Sha tcheou, a town of the second rank, and Toung houang hian, of the third. It is here that the steppe presents a picture truly terrific; we can see nothing but a semi-transparent stone. Nine hundred li to the west of Ngan si is Komoun *, the ancient capital

* There is certainly an error in the translation of the Chinese text, which was communicated to Mr. Timkowski. The name of Komoun is no where to be found in the text:

of the principality of Komoun, in Chinese Ha mi.

In the suburbs of this fortress there is always a great concourse of caravans, which bring merchandise of every description; so that you may fancy yourself in a great capital.

Pitshan, the ancient capital of the principality of Ouigour, is the smallest of the towns of Turkestan, but important because a very frequented road passes through it: it is seven hundred and seventy li from Khamil.

Two hundred and sixty li farther to the west is Tourpàn, in Mongol Tourfàn, the residence of a prince who possesses six towns, viz. Tourpan, Pitshan, Lemtsin, Seghim, Toksoun, and Khara-khodjo. They have preserved the right of being governed by the prince or khodjo of Tourpan; whereas the other towns of Turkestan are under Chinese officers appointed by the government, which recals them as soon as they have served the regular time. Tourpan is tolerably well peopled; however, the population of

---

el Ha mi or Khamil is not known by this denomination. I have before observed, in a note, that all the passages translated from the Chinese, that we meet with in Mr. Timkowski's work, are extremely faulty. It is not my business to make his translations over again; but I intend to give a complete version of the Si yu wen kian lou, from which Mr. Timkowski has extracted the particulars respecting central Asia, which are here annexed. — KLAPROTH.

all the towns together does not exceed three thousand families, most of whom are very poor. The summer is extremely hot in these countries; the air seems to be on fire, and clouds of dust are raised in whirlwinds. To the south-east are sandy mountains, destitute of wood or verdure, where the heat of the sun is insupportable, whence they are called the mountains of fire. The winter is pretty mild, and there is but little snow. This country produces wheat, millet, flax, many kinds of melons, water-melons, and grapes, of a much more delicate flavour than those of the western part of this region. The soil is fertile, and produces in abundance cotton and peas. But the northern part of the territory of Tourpan, at the distance of half a werst from the town, is frequently desolated by hurricanes, so violent, that they carry away sheep, and even asses. To the south are arid steppes, in which there are numerous herds of camels and flocks of wild goats.

The lake of Lob nor is situated five hundred li to the south-west of Tourpan. The whole tract from Pitshan, south-west to Ilitsi, four thousand li, and from Ilitsi south to further Tibet, five thousand li, and likewise between four and five thousand li to the east, is entirely uninhabited, though watered by numerous springs. On the way through it the traveller sees only naked steppes and marshes, or perpendicular

mountains covered with eternal snow, deserts, and rivers. There is scarcely a spot where you do not see water, sometimes falling in cascades from rock to rock, and sometimes gushing from the ground, and forming ponds and meres. The water in this country is generally of a yellow colour. All these springs and rivers issue from the south side of the snowy mountains, flow towards the south-east of the new frontier, and unite in the Lob nor. Near this lake there are two villages, each containing five hundred houses. The inhabitants neither cultivate the ground nor breed cattle, but derive their whole subsistence from fishing. They manufacture linen from wild hemp, and make pelisses of swans' down. They speak the Turkish language, but do not profess Mahometanism. When they come to Kourlé, they will not eat bread or meat: if they attempt it, it does not agree with them. Kourlé is the only town that they frequent, because they easily dispose of their fish there.

Kharashar, in Mongol Kharashara, distant eight hundred and seventy li from Tourpan, is inhabited by Turkestans and Kalmuck Torgouts, and is of great extent. The chain of mountains called Djouldouz, or Youldouz, the extent of which is about a thousand li, abounds in good water and excellent pasturage, and, though infested with wild beasts, is very well suited to the nomade life. The slow course of the Kaidou,

which traverses this country, facilitates the irrigation of the land, so that formerly this region was pretty populous. The fields are covered with fruit-trees and corn, for which reason this country has obtained the appellation of the rich. The Sungarians at the time of their power pastured their flocks in these parts. The vanquished Turkestans, not being able to bear their misfortune, either perished or were dispersed, so that since that time these countries have become entirely deserted.

Three hundred li towards the west of Bugur is Koutché, a town containing above a thousand families, who annually pay into the treasury two thousand sacks of wheat, which serve for the support of the garrison; a thousand and eighty kin of copper, which is sent to Ouchi to be coined; two hundred kin of saltpetre, and three hundred kin of sulphur: both these latter commodities are sent to Ili to be made into gunpowder. The territory of Koutché is very extensive; in China this town is considered as the key of Turkestan, or the new frontier. Arid steppes extend to the south, and three days' journey farther on horseback are fertile but uninhabited mountain valleys abounding in game and beasts of prey. Still more to the south are marshes which extend as far as Lob nor. The produce of these regions consists of rhubarb, copper, saltpetre, sulphur, and sal-ammoniac.

The mountains from which the sal-ammoniac is obtained are situated to the north of Koutché, and contain numerous caverns. In the spring, summer, and autumn, fires resembling burning lamps are seen in these grottoes, but it is difficult to approach them: these fires go out in the winter, during the severe cold or heavy falls of snow. The inhabitants go in to gather the sal-ammoniac: they pull off their garments to perform this operation. It does not rain in these regions but once or twice in the year, and in small quantities each time; there are even some years when not a drop of rain falls: the fields and gardens are obliged to be watered, as there are neither wells nor springs; but the Ergol, a considerable river, traverses the country from east to west. The Turkestans are well acquainted with the art of irrigation, by which their plantations and fields are rendered fertile. All the productions of the earth abound among them.

Otichi*, a town about a thousand li to the north-west of Koutché, is built close to the

* It is only nine hundred wersts from Semipalatinsk, a fort on the Siberian frontier, to Gouldja, or Ili, crossing the high mountains of Tarbagatai. The caravans avoid the great difficulties of this journey, by going round these mountains, and passing Mount Khamar dabahn, which lies south, where the road is very good, even for carriages. Thirty wersts from Gouldja is Kour Khara Oussou, a fort surrounded with a wall, where a considerable trade is carried on. This fort is the residence of a Chinese governor-general, having twenty thousand men under his command.

southern mountains: a large river flows along the north side of it. During the times of the Sungarians, this place was very rich and flourishing. It has a mint: the copper coin called poul contains one drachm and two parts of silver; the Khara poul * have likewise continued in circulation. The territory of the Ouchi extends northwards as far as the Glaciers. Gently flowing rivers traverse the fertile valleys in the southern part. The four towns of Ouchi, Aksou, Bai, and Saïram are under the same jurisdiction. The country consists chiefly of mountains intersected by fertile valleys and extensive plains, covered with reeds, inhabited by nomade Kirghise. Strangers who come to Ouchi to trade are obliged to pay a duty of the tenth part of their goods in kind. In 1775 the name of Ouchi was changed into Young ning.

Two hundred li from Ouchi is Aksou, which is under the jurisdiction of that town, and has no fortifications. † It contains about six thou-

* Khara poul means black money. It is thus that the Turkestans call the Chinese copper coin, because it contains more than six-tenth parts of alloy. The pouli of Turkestan are of copper, and of a different form from the Chinese. Poul, the same as the Arabic word fels, signifies copper coin throughout the greater part of Mahometan Asia. — KLAPROTH.

† It is said, that on the road between Gouldja and Aksou there are four manufactories of copper and iron: the persons employed in these works are criminals exiled from the interior provinces of China.

sand houses. There is a custom-house, where duty is paid by all persons who come from foreign countries for the purposes of trade. The nations by whom this town is frequented are the Chinese, who come from the towns in the interior of the empire, the Kirghise *, the natives of southern and eastern Turkestan, the Kashmerians, the inhabitants of India and Tashkend. Of every thirty pieces of merchandise they give one: the Kashmerians alone, on account of their extensive commerce, pay only one in forty.

The country is very fertile, producing in abundance lentils, wheat, barley, millet, and cotton; the orchards and gardens are filled with peaches, apricots, pears, pomegranates, grapes, apples, melons, and water-melons, and culinary vegetables of every description. The inhabitants are in general in good circumstances, having numerous herds of domestic animals, such as oxen, cows, sheep, horses, and camels. They manufacture much cotton stuff, and excel in making articles of jade: their embroidered bridles and saddles of deerskin are sent to all

* A merchant who had been in eastern Turkestan in 1808, assured us that the Kirghise of the great and of the middle horde go to Gouldja to barter, in the market established by the Chinese, above thirty thousand sheep, five thousand horses, and about five thousand oxen and camels, for cottons of the worst quality.

the towns in Turkestan. The character of the natives is frank and cordial; but, like most of the Turkestans, they are litigious and prone to revolt. A great road passes through the town, which brings numbers of Chinese and foreign merchants, especially on market-days.

Aksou is the residence of an amban, who is appointed by the Chinese government, and bears the rank of colonel: he exercises the office of chief of the police, and inspects the passports of strangers, both on their arrival and their departure. He resides in the fort of Goulbakh, and has three thousand soldiers under his command.

Yarkiang *, or Yarkand, is one of the largest towns of Turkestan. Since the conquest of these countries, the inhabitants pay an annual tribute of 35,370 ounces of silver, 30,540 sacks of corn, 30 ounces of gold, 800 kin of olive oil, and taxes to the amount of 1,649 ounces of silver. These contributions serve to maintain the garrison of the town. The Turkestans are besides obliged to furnish 57,569 pieces of calico, 15,000 kin of cotton, 1,432 linen sacks, 1,297 pieces of cord, and 3,000 kin of brass. This contribution is sent to Ili. The territory of Yarkiang is

* Yarkiang, properly pronounced Yarkand. It was formerly the capital of Eastern Turkestan, and is situated on the great river Yarkand-daria.

† There are here 32,000 inhabitants who pay taxes; but it is asserted, that only the eighth part of the inhabitants are inscribed on the list.

level, and of considerable extent; it is bounded on the east by Ouchi, on the west by Badakhan, on the south by Khotan, on the north by Kashgar, and on the south-west by foreign possessions. Yarkiang contains twelve thousand *houses*, and in each of the nine towns within its jurisdiction there are a thousand. The garrison, which consists of four thousand five hundred men, occupies a distinct quarter; the remainder is occupied by the Turkestans, and we nowhere see an uninhabited spot. Chinese merchants from Shansi, Shensi, Tchikiang, and Kiang si come to Yarkiang to trade, notwithstanding the great distance: there are likewise many strangers from Andzidjan, Kashmere, and other places. The bazaar, which is ten li in length, is quite crowded with people and merchandise on market-days. We see there the richest goods of all kinds, much cattle, and abundance of fruit. The inhabitants are of a very pacific and timid disposition; they esteem the Chinese, and respect the public functionaries; they are fond of jugglers' tricks and festivities. The judges amass wealth by abusing their power. As soon as a poor Turkestan begins to save money, the judges endeavour to deprive him of it. Hence it is that, though the city is so very populous, there are few rich houses. The adjoining territory produces rice, millet, vegetables, and fruits of an excellent flavour.

In a neighbouring river * is found the yu, or oriental jade: the largest pieces are about a foot, and the smallest only two inches in diameter, and sometimes weigh about twelve poods. They are of various colours: some of the jade is as white as snow; some dark green, like the most beautiful emerald; others yellow, vermillion, and jet black. The rarest and most esteemed varieties of this stone are the white speckled with red, and the green veined with gold. The following is the method in which the jade is procured: an inspector is stationed at some distance from the river, and upon the bank an officer of the garrison: from twenty to thirty Turkestans, who are expert divers, range themselves across the river, and walking in the water, endeavour to discover the stones with their feet; when they have found one, they instantly dive, pick it up, and throw it upon the bank, upon which a soldier gives one stroke upon a drum, and the officers make a red mark upon a piece of paper. The divers, after having finished their work, are obliged to deliver the number of stones marked upon the paper.

Three hundred and thirty li from Yarkiang is Mount Mirdjai, which is entirely composed of

* The river which flows through the town of Khotan bears the same name. According to the testimony of well-informed persons, gold of the finest quality is found in it, which is collected by the inhabitants in the environs.

jade of different colours; but this stone is found of the best quality, and in greatest quantities, only on the highest and most inaccessible points of the mountain. A Turkestan, furnished with the necessary tools, ascends the rocks, *loosens* the stones, and lets them roll down: this kind is called mountain jade. The town of Yarkiang annually sends to the court of Peking from seven to ten thousand kin of this stone. All the jade found at Yarkiang and Khotan, in the rivers Youroung kash and Khara kash, is sent to the court; it is conveyed in carriages under an escort from station to station. Private *individuals* are not allowed to send any, and the guards on the road are enjoined strictly to enforce the execution of this measure. The Turkestans, however, find means to carry on a trade in jade, and the merchants convey it for them wherever they please.

Kashkar, commonly Kashghar, a considerable town in Turkestan, is about a thousand li from Aksou, and thirty-five days' journey, by caravan, from Semipalatinsk. Strangers generally give the name of Kashkari to all the inhabitants of eastern Turkestan. This town is of great importance; its territory forms the extreme frontier of the Chinese empire, on the south-west; it is bounded on the north by the chain of the snowy mountains, the country beyond which is not subject to the Manchoos. Kashghar pays an

annual tribute of 3,600,000 poul *, or 36,000 ounces of silver, and 14,000 sacks of corn, which is all used for the maintenance of the garrison, consisting of ten thousand men, under the command of a dzanghin, or military governor. Sometimes, instead of the silver, they take a thousand pieces of linen, which is sent to Ili. The tenth part of the merchandise is retained for duty; it is sold after being valued, and the produce put into the common treasury. There are nine towns under the jurisdiction of Kashghar. The neighbouring territory is, in general, productive in corn and fruits. They manufacture in these countries cloth of gold and silver, satin, silks, gold and silver thread, and linen. The principal fruits are pomegranates, quinces, apples, and grapes, part of which serve to pay their taxes to the court of Peking. Kashghar is built near a fort, and is very populous. There are at Kashghar 16,000 inhabitants who pay taxes; they are in good circumstances, and very skilful in the art of polishing the jade, and in the manufacture of gold stuffs. The merchants are numerous, trade is in the most flourishing state, and the concourse of strangers

* A poul is worth five tchokhi, or Chinese pennies; a tchokhi is called in Turkish yarmak. The author might have used the word yarmak, because a thousand yarmak or tchokhi are equal to one ounce (two rubles) of silver.

very great. The custom-house duties are the same as those in Aksou.

There are here many good female singers and dancers. The rich people keep them in their own houses, where they educate them, as is customary in China. The inhabitants are obedient to the laws, and, very different from those of Koutché, respect the Chinese officers; but they are unpolished, and fond of pleasure.

Andzidjan * is a principality, governed by a very powerful khan, who has under him four cities, three of which are very large:

1. Khokand, the residence of the khan, and containing above thirty thousand houses;

2. Margalang, containing about twenty thousand;

3. Naiman †, having not less than ten thousand;

4. Andzidjan, about a thousand families.

The khan of Andzidjan submitted to the Chinese empire in 1758. This region lies to the west of the country of the Kirghise: the inhabitants live in towns and villages, and occupy

* It seems that the Chinese geographer describes under this name the khanat of Khokand; for among the towns of this province are those of Margalong, Noumingan, and Andzidjan. We refer to the notice on Khokand, at the end of this chapter; it is founded on the account of a merchant of Cabul, who travelled in these countries, and afterwards lived for a long time at St. Petersburg.

† This is a mistake for Namgan. — KLAPROTH.

themselves with agriculture and gardening.—They rear oxen and horses, and are very fond of the chase of wild beasts. The soil produces millet, peas, culinary vegetables, and all kinds of fruit. The peaches are esteemed the finest in these regions. The inhabitants of Andzidjan cut their hair, and do not eat pork. They wear a short woollen dress, called armek, and square caps without brims. They have a great inclination to trade, and brave the inclemency of winter, and all obstacles to their enterprises. If they have no opportunity of carrying on an advantageous business at home, they go abroad for one or even many years.

The inhabitants of several towns of Turkestan are called inhabitants of Andzidjan, as those of Eastern Turkestan, or Little Bucharia, are said to be of Kashghar.

II. Climate.

In spring and summer the winds are very frequent in Eastern Turkestan, but they are not violent; they neither raise the sand nor uproot the trees. The aspen trees, willows, apricots, plums, pears, and apples of different kinds only wait for the wind to put forth leaves. When it blows, all the fruit-trees are covered with flowers, and fruits appear in abundance. The other trees put forth their leaves, and soon cover the coun-

try with their shade. When the winds cease, they are succeeded by fogs, which moisten the earth like a beneficent dew. Rain has very injurious effects in these countries; it is very rare, but when it falls, even in small quantity, while the trees are in blossom, they wither. If, as sometimes happens, there is a smart shower, the trees seem as if covered with oil, and do not produce any good fruit.

III. Nature of the Soil.

The soil is rich and warm. In autumn they sow a great deal of wheat, and then conduct water into the fields. If rain falls in the winter, or the spring, they sow earlier. The Turkestans sow melons at the same time with wheat, sometimes in the fields, sometimes in oblong beds, separated by deep furrows, whence the fields are often covered with flowers of different colours. Sometimes, however, they sow melons separately. In summer and autumn they esteem it the greatest mark of civility to present melons to their guests.

The soil is adapted to grain of all kinds: wheat is preferred; then rice and cotton. Barley and millet are used only to distil brandy from, or to feed the cattle instead of beans. Peas, lentils, and other leguminous plants thrive well; but the Turkestans do not use them for food, and therefore sow

them in small quantities. As soon as the spring has melted the ice on the lakes and ponds, they conduct the water into the fields, and when the ground is well saturated, they till and sow it. As soon as the young plants are a few inches high, the water is again let into the fields. They suffer the weeds to grow among the corn, because they fancy that if they pull them up, the young corn will be chilled. This is a most strange effect of prejudice and ignorance.

Cold weather in spring is very injurious, it retards the melting of the snow, so that the water does not come down till after the proper season for sowing is passed, and they are obliged, from that time till harvest, to lead the waters from the springs in the mountains, to the fields. Rain does not at all agree with the land: if it is not heavy the corn yields but little flour; in the opposite case, the fields are covered with Koudjir (sulphat of soda), and the whole crop is lost.

IV. Productions of the Soil.

The jujubes * resemble those of China, and have a flower of a bright yellow. The pulp of

* In the Russian, it is finiki, which signifies dates; but the original Chinese speaks of jujubes. Palm trees do not flourish in central Asia, under a latitude of 43°, and at the foot of snowy mountains, the vicinity of which renders the winters very rigorous. This soil is perfectly adapted to the jujube. — Klaproth.

the fruit is very soft, and of an agreeable flavour; the Turkestans use it to ferment their wine.

The togourak * is a tree which grows in the sandy steppes; we sometimes see entire forests of it covering a vast extent of country, but it is crooked, and the wood not durable. The Turkestans call it firewood, because it is only fit for fuel. During the great heat of summer, a gum issues from the root, which turns hard like amber †, and is called tears of togourak; a substance resembling white lead flows from the bark, which is known by the name of soda of the togourak.

The yada tach or bezoar, is as hard as rock salt; it varies in size and colour, being sometimes yellow, pink, white, green, or brown. It is found in the stomachs of cows and horses, and in the head of swine, but the best is that found in their stomach. When the Turkestans wish for rain they fasten a bezoar to a willow twig which they place in pure water, and this infallibly causes rain. When they desire wind they tie the bezoar in a small bag to a horse's tail. When

* This tree is called in Chinese hou thoung, that is, foreigh thoung. The thoung is the bignonia tomentosa; but the tree meant here is doubtless of a very different species. The Tartars of Kasan give to the rhamnus paliurus, the name of kara tegherek. Tegherek and tougourak appear to be the same word. — KLAPROTH.

† This gum resembles that of the cherry.

they pray for mild weather they attach it to their girdle. For all these different circumstances they have particular conjurations or prayers, which, according to the opinion of the superstitious Turkestans, seldom fail of the intended effect. The Turkestans, Torgouts, and Eluths, often use the bezoar in summer on long journies as a remedy against the heat. The bezoar is still more efficacious in the hands of a Lama.

At Khamil they sow several kinds of melons; there are some with a green rind, and pulp resembling pears; the most esteemed are those of sweet flavor and agreeable smell; the worst are the flat round ones with a white pulp. The green are the most delicate, but the whitish, with green spots and reddish or yellow pulp, are of an inferior quality; they are, however, the best for keeping, as late as the month of April, or even longer without spoiling. The other melons must be eaten immediately on being gathered.

The kara koutchkatch, a kind of starling, called in Chinese tcha kheou, resembles the quail, with the exception of the bill and feet, which are of a red colour. It is an inhabitant of the glaciers, flies in large flocks, and lays its eggs on the ice. During severe cold the eggs frequently open of themselves, and the young birds fly out of them.

The burgout, in Russian berkout, and in Chinese khu tcha tiao, is a large black eagle from two to three feet in height, and endowed with great strength in its wings. It inhabits the remotest mountains of Turkestan. The eagle of the same kind, found to the west of Badakchan, where it is called syrym, is larger, and more terrible when it attacks its prey. When on the wing it resembles a cloud; it lives in the mountains, and attains to the size of a camel!

When the inhabitants perceive the berkout traversing the air, they retire into their houses: he frequently attacks horses and oxen. The large quill feathers in his wings are from eight to ten feet in length.

The piaz is a kind of wild garlic * of the size of a hen's egg; its leaves are like those of the onion, only that they are not hollow; it has a very sharp and sweet taste: it is generally called sand onion, and is much valued by the Turkestans.

The sand-reed resembles the common reed, with the exception of being destitute of knots: the bark is hard, and it is used for various purposes.

There are in these parts many serpents and scorpions. At the time when the barley is ripe,

* In the Russian it is tchesnok, which signifies garlick: but soghan in Turkish means onion.—KLAPROTH.

people are often stung in their fingers, and sometimes even mortally, by the scorpions.

In Little Bucharia there are many venomous phalangiæ, called *bio* *, resembling the field spider; they are round, and of a cinnamon color; they have eight short feet and a purple head; when a piece of iron is held to them to bite they utter a peculiar noise. The whole of the body is of a yellow green colour, and the skin transparent like the envelope of the nympha. This spider lives in damp situations, in canals, and decayed ramparts of earth. The largest are of the size of a hen's egg, and the smallest of that of a nut. When there is a high wind it quits its ordinary abode, and seeks shelter in the houses. It runs very fast, and when irritated raises itself on its legs and rushes on its enemy. If it runs over a person it must not be touched, but suffered to go of itself; if it is touched it stings, and the poison instantly penetrates the brain, the bones, and the heart. If immediate remedies are not applied mortification ensues, which causes death. If the bio stings but slightly, it may be caught and killed, without any bad consequences; but if, after having stung, the insect covers the wound with its web,

* Mr. Timkowski is mistaken in considering this spider to be the tarantula. Bia in Oriental Turkish, and patcha in Chinese, signify phalangium aranoides. Besides, the description given of it agrees better with this insect than with the tarantula. — KLAPROTH.

or runs to the water panting for breath, death is inevitable. Life may be restored, if an Akhoun is solicited to read prayers; but I have heard that persons bitten by the bio have sent for the Akhoun, and died before he could finish the prayers.

In the mountains and steppes we every where see troops of horses, camels, and mules. The wild oxen are here very strong and fierce. If the hunter does not kill them with the first shot, he is in danger of being torn in pieces. There is likewise the wild ram, with a large head and twisted horns. The flesh cannot be eaten, but the skin makes a warm covering, and is used as a cloak by the Turkestans.

In the mountains there are numbers of jackals. These animals are about a foot in height, and three feet in length; in figure they resemble the wolf. They hunt in droves, and in a kind of regular order. When they meet with any wild beast they all fall upon it and devour it. They are sometimes shot at from an insulated spot; and if one or two of them are killed, the rest collect and carry the dead bodies of their companions in their mouths. Tigers do not venture into mountains inhabited by this species of wolf.

We meet in Turkestan with a sort of pistachio nut, which is brought from the neighbouring countries; the shell resembles that of our cedar cones, but the kernel is green, sweet,

and contains a mild liquor, which however does not possess the peculiar taste of our cedar nuts.

V. Manners and Customs.

A month before new year the Turkestans commence their Lent. After sun-rise, males and females above the age of ten years are forbidden to eat or drink; many even refrain from swallowing their saliva: and these are accounted holy persons. After sun-set, when the stars appear, all are at liberty to eat and drink; but wine, brandy, and intercourse with the women, are prohibited.

Continual prayers are made both day and night. Men and women, before they go to prayers, wash themselves in spring water. On the first or second day of the following month, on the first appearance of the new moon, Lent is concluded, and they celebrate the new year, which they call jidzi. The sound of the drums, and sacred instruments, continues throughout the night. On the following day the officers of government go out of the town, preceded by five or seven pair of camels or horses, richly caparisoned, surrounded by streamers, and accompanied by drums and music. These are preceded by Kalenders, singing and dancing; then come the people of superior rank, and the Akhoun with round white hats; the others fol-

low; the governor, surrounded by his guard, is the last. The whole procession repairs to the temple to pray; the inhabitants of the town, men and women, dressed in new clothes, flock to see it pass. After divine service they all proceed to the residence of the Akim-bek, or governor, to congratulate him on the new year. The Akim-bek gives a repast; the men and women dance, sing, and drink, and do not retire till they have well diverted themselves. This festival is called *ait* (or the end of the fast).

Before the conquest of Turkestan by the Chinese, the Akouns, after divine service on the first day of the new year, delivered a discourse, in which they praised the virtues of the Akim-bek, or blamed his faults; if he was acknowledged to be a virtuous man, he retained his post; but if his vices were proved by facts, he was deposed and put to death; it was for this reason that the Akim-beks kept a numerous body guard. At present, though they do not enjoy the sovereign authority, they still keep their guard. On this day the Turkestans congratulate or entertain each other, as the Chinese do on new year's day.

Forty days after the *Ait*, the Akim-bek goes a second time to the temple, attended by a numerous crowd; all the people rejoice and divert themselves: this day is called *Kourban ait*. Thirty days after this the Turkestans go to pray

at the tombs of their relations. Many make an incision in the neck with a knife, and draw a tuft of thread through it *, the blood runs over the whole body. This is the greatest sacrifice they can make to the soul of the deceased, and is called *Oshour*. Ten days afterwards, the Turkestans of all ages and both sexes, dressed in new clothes, with their caps adorned with flowers made of paper, repair to the highest places in the environs of the town. The women and girls dance; the men gallop about on their horses, practise archery, beat the drum, sing, accompanying themselves with various instruments, drink wine, and when they are intoxicated dance. These diversions continue till the evening, when every body goes home. This fête is called Nourouz or Naurouz.

In the great towns of Western Turkestan there is a very elevated spot where the drum is daily beaten, and at the same time religious music performed. The Mollahs and the Akhouns, as soon as the music ceases, turn towards the west, make salutations, and repeat prayers. This ceremony is called Namatz (prayer). It is performed five times a day, namely, at sun-rise and sun-set, and three intermediate hours. The same music is repeated on joyful or melancholy occasions,

* This is a part of the service for the dead. The men make holes in their ears and neck, and the women cut off a lock of their hair.

when they go to meet, or accompany persons of high rank.

In summer, when the mulberries are ripe, the Turkestans gather them to make wine. Men and women assemble under the trees, and when their work is over they drink, dance, and sing during the whole night. At this season Turkestans, intoxicated with wine, are every where met with. They also make a kind of wine with ripe peaches, but it is rather acid. In autumn, when the grapes are very ripe, the Turkestans make excellent wine. At other seasons they distil brandy from barley and millet; they make it by putting the grain in a vessel, which they cover up; some days after it begins to ferment and turn sour: they then draw the brandy from it without any preparation. They call this liquor *Arak*. They make a kind of beer of ground millet; it resembles water boiled with rice, and is called Baksoum. It is rather acid, without smell, and not at all intoxicating. The Turkestans are fond of this beverage, and affirm that it is an excellent remedy for the dysentery.

The Turkestans have no surnames and genealogies. Parents and children mutually behave towards each other with respect and affection; but this is not the case between persons more remotely related. The children of both sexes are educated together. Marriage is per-

mitted in all degrees of affinity, only a mother cannot marry her son, nor a father his daughter. Marriage is preceded by an agreement between the two parties. The father and mother of the youth send presents of oxen, sheep, and linen; they invite all their relations, and go, with several Akhouns, to the house of the intended bride to conclude the agreement, which is confirmed by the reading of prayers. On the wedding-day, the father or brother of the bride mounts on horseback with her, covers her with a veil, and, accompanied by music, brings her to the house of the bridegroom. At this time the young women let their hair float at liberty, which is otherwise braided into twenty or thirty tresses. A month after the marriage, they arrange them again, adorn them with red ribbons, and let them hang down behind. The ends of these tresses, which often touch the ground, are interwoven with red threads, which form a kind of fringe. Rich ladies interweave them with small pearls, precious stones, coral, and the like. This ornament is called tchatchbak. Women who are poor, or in mourning, wear blue or green tchatchbaks.

The Turkestans are strictly forbidden to eat pork. Neither do they eat any flesh, but that of animals killed by the hand of man.

On the death of a Turkestan, several Kalenders assemble around his bed, and sing, and re-

cite prayers. All those who reside in the same house as the deceased, then put on a white linen cap, as a sign of mourning. The dead are buried out of the town, sometimes on the day after the decease. They do not place the body in a coffin, or put on particular clothes, or lay it on a bed, but merely wrap it in white linen. All the relations meet in the house of the deceased to pray, and each contributes his share towards the funeral. All that the relations bring, the clothes and effects of the deceased, are distributed among the people, to obtain felicity for his soul in the other world, which felicity will be in proportion to the gifts distributed. The son, the wife, the brothers, and other relations wear mourning only forty days.

The Turkestans do not let their hair grow, and do not shave their beards; only they now and then shorten their whiskers, to eat and drink more conveniently. When the boys are five or six years of age, an Akhoun is employed to perform the operation of circumcision.

Their robes have broad collars, and tight sleeves. The men fasten up the left side of their robes; those of the women are open, and they wear under them a kind of jacket, which comes down to the knees, and sometimes even lower. Both in winter and summer the women wear hats trimmed with fur, and adorned with feathers in front. The men wear in winter

leather hats, and in summer hats of crimson satin trimmed with velvet, five or six inches high. The brims of the men's hats are flat, those of the women's turned up a little; the top of the hat is ornamented with a gold tassel, and their shoes are of red leather, with wooden heels. The women wear slippers without heels, and in summer they go barefoot. The Akhouns wear turbans wound round with white linen, and five or six inches high. There is a species of melons, which in shape resemble the Turkestan hats, and which, for that reason, are called by that name.

When the Turkestans meet each other, they do not make low bows, or bend their knees like the Chinese. If they meet an older person, or a chief, they cross the arms over the breast, and bow the head, which they call the *salam*. They do not kneel in their prayers, except in the Namatz. The women also perform the salam; but elders of both sexes, when they meet younger persons, touch their shoulders, which is a mark of politeness. Since the conquest of Eastern Turkestan by the Chinese, the Turkestans bend their knees when they see a Chinese officer.

The tombs of the Turkestans resemble coffins. The rich build round sepulchres, and erect monuments, which are covered with green tiles. They like to bury the dead near the high roads,

that those who pass by, may pray for the deceased, and for their future happiness.

The Turkestans are fond of bringing up eagles; the poor have one or two, the rest twenty or thirty of these birds. They *are very* useful in attacking wolves, foxes, and wild goats, so that one of these animals cannot by any means escape if the eagle has once got sight of it. The Turkestans are indifferent archers, but they are very skilful in catching hares, by throwing large sticks at them.

They have neither weights nor measures.* Their caps serve for small quantities *of corn*; large quantities are reckoned by *tagar*.† A large sack is called *patman*.‡ As for weight, they weigh goods against goods. §

At their feasts they kill great numbers of animals; the flesh of camels, horses, and oxen, is the most esteemed. Mutton, melons of various kinds, sugar candy, loaf sugar, pastry, meat pies, &c. are served in tin, copper, or wooden

* The Chinese original says, "they neither measure, nor weigh corn. — KLAPROTH.

† A tagar is a linen sack, containing about four poods.

‡ A patman contains three sacks. At Kasan *it is called* Batman. A patman contains forty-five *tiou*, or Chinese bushels. — KLAPROTH.

§ This is another mistake of the translator; in the Chinese original, we find "the balance of the *Hoei tsu* (or, as Mr. Timkowski calls them, the Turkestans) has two scales; the goods are placed in it, and balanced by a counter weight. This balance is called *tcherke*." — KLAPROTH.

dishes, and cut in pieces. Every person present helps himself at pleasure.* They play on various instruments, sing, dance, shout, beat time with their hands, and, when they have drunk to excess, the feast is concluded. Many, after they are intoxicated, go to sleep, and begin again as soon as they awake. The fruits, meats, &c. are distributed among the guests, and the persons present. Many of those invited take away a part, which gives great pleasure to their host.

The music is composed partly of large and small drums, pipes, and flutes with eight stops. Their tympanum has above fifty strings; the guitars have seven, four of which are of iron wire, two of catgut, and one of silk; large and small violins have four strings. The modulations of the sound agree with the sound of the drums. The song, the tunes of the dances, and the variations at the close of the couplets, are also measured by the drum; and in this medley, if you listen with attention, you perceive a sort of harmony, as in music executed after notes.

The Turkestans have no first month, and no first day of the month.† The month begins

* Among the Turkestans and Tibetans, neither forks, nor the little sticks of the Chinese are yet in use; these people eat every thing (rice at Peking itself) with their fingers.

† This is a strange way of disfiguring the sense of the passages translated from the Chinese. The original merely says, "They do not (*like us*) begin the year with the con-

when they perceive the new moon; thirty days compose a month; there are no great and little months *; twelve months make a year. There are no intercalary months. The year is always composed of three hundred and sixty-*four days.*†

The seasons are counted by bazars.‡ The seventh day is a bazar; fifty-two bazars make a complete year of three hundred and sixty-four days.

The walls of the houses are built of earth, and are three or four feet thick; the roof is wood, covered with reeds and clay. Sometimes they build houses of several stories; the chimneys reach to the roof; and wood is used for fuel. Cupboards are made in the walls, and one or two openings in the roof serve for windows. § The roofs are flat that they may be able

---

junction of the sun and the moon (*tching-sou*). The Chinese year begins with this conjunction, or with the new moon nearest to 15° of Aquarius. — KLAPROTH.

* The Chinese months are of thirty or twenty-nine days; the former are called great, the other little months.—KLAPROTH.

† They must then have four intercalary days, as the twelve months are said to contain only 360. — Translator.

‡ These people probably count by bazars or weekly markets. — KLAPROTH.

§ These windows are closed by a shutter. None but very small windows are made in the walls, less to see than to hear, because they are much afraid of robbers, who are numerous in the country.

to walk on them, or to dry fruit and corn. The walls being thick, and the roofs light, there is no danger of their falling; and as the rains are not heavy, they resist humidity. Near the houses there are gardens with ponds. They cultivate a great variety of flowers and fruits. To enjoy an agreeable coolness during the heat of summer they erect bostans. *

The Turkestans are fond of lofty buildings; they have houses three or four stories high, round, like the tents of the Mongols; and also some that are square. If they have room, they build a chapel to recite their prayers during the Namatz. There are similar chapels in the burying grounds.

If a husband and wife do not live happily together they may separate. If the wife forsakes her husband, she cannot take the smallest trifle with her; if the husband forsakes her, she has a right to take whatever she pleases; the children are divided; the husband takes the sons, the wife the daughters. If the wife is delivered during the first year after the separation, the child is accounted legitimate; the children born afterwards do not regard the divorced husband. After some years' absence the wife may return

* A bostan is a summer-house, in a garden, surrounded with flowers, and a canal full of water. *Bostan* is a Persian word, and signifies garden. — KLAPROTH.

to the husband, even after having had several husbands in the interval.

It seems to be here a proper place to say something of the two provinces which partly bound Eastern Turkestan, and which are of considerable importance on account of their commerce with Middle or Upper Asia. These provinces, Kokand and Badakchan, border on the west, on the chain of the Belour mountains. The particulars respecting these countries were given me by a person who has visited them.

KOKAND.

The capital of this territory lies about fifteen hundred wersts to the south of our fort of Petropalovsk. Caravans of camels travel this distance in forty days.

Kokand is a name but little known in Europe, though it is applied to an entire province. On our maps, this town bears the name of the old Turkish town of Fourkan, or Fergana, changed into Kokand.* The towns of the territory of Kokand, which deserve this name, are twenty in number: Kokand, Tashkend, Turkestan, Kod-

* This is quite incorrect. The ancient Ferghanah was situated in the mountains, to the south of the present Kokand, at a considerable distance from this town.—KLAPROTH.

jend *, Noumingan, Marghalan, Andzidjan, Takhti-Souleiman, Ispara, Tcharkou, Falkar, Matcha, Bendi-badam, Bech-arik, Garitepa, Arabtepa, Torakourkan, Kassan, Ispiskan, and Aravan.

Some persons reckon eighty towns in Kokand, but then they include, under this denomination, the inclosures of the shepherds, which are surrounded with a mud wall, and from ten to fifteen toises in diameter. These places, in the language of the country, are called kalah, which signifies a fortress.

The twenty towns I have mentioned may be compared, with respect to size, to the smaller towns in Russia. The greater part of them do not contain more than four or five hundred houses. The inhabitants are chiefly occupied in agriculture, gardening, and the rearing of cattle. The extraordinary fertility of the soil always produces an abundant harvest. Hence they enjoy, in superfluity, all the necessaries of life, so that it has long been customary among them never to sell their corn, fruits, or vegetables to travellers, but to supply them gratis; they sometimes, indeed, accept in return, of rich

* The town of Kodjend lies in a beautiful situation; the soil is fruitful, the banks of the Syr, which water it, are covered with wood: notwithstanding its tranquil course, as far as Lake Aral, it is every where navigable for the largest vessels.

people, two or three arsheens of a cotton stuff called bezi.

The total absence of all money is a great obstacle to every kind of commerce in Kokand. Exchange is the only medium of trade between the inhabitants and strangers; hence there are almost continual markets in the towns. The khan of Alim, who governed in this country about twenty years since, wishing to remedy this inconvenience, conceived the plan of introducing a particular coin. For this purpose, he employed all the copper in the country, and the cannons which had been left there, since the expedition of Nadir Shah; but, notwithstanding all his efforts, it is very doubtful whether the total quantity of this coin, in the whole territory of Kokand, amounts to a million of rubles.

Kokand is open, level, and very fertile; there is an abundance of excellent corn, also of silks, and cotton: the whole of the population may be about one million.

The power of the khan of Kokand, extends only over the Kirghise, and a part of Bucharia. He is not able to bring into the field more than twenty thousand men, who can only continue the campaign according to the supply of provisions, which in general lasts for eight, or at the most ten days. In case, however, of a foreign invasion, the khan is able, by a general levy, to raise an army of fifty or sixty thousand men.

Before the residence of the khan lie five or six cannons, left by Nadir Shah; but they are quite useless for want of the necessary apparatus.

Badakchan.

Caravans go in twenty days from Kokand to Badakchan, a distance of seven hundred wersts; the road is intersected with eminences, by no means difficult to pass; the most considerable, are three small mountains, but which afford an easy and commodious passage for beasts of burden. During the whole extent the air is very pure, and the water excellent; there are likewise numerous forests, and the pasturage is so very luxuriant and nutritious, that if horses are left in them for a longer space than forty days they invariably die of repletion.*

Providence has placed in this fertile land an indigent race called Chignans. Their misery, and their extreme mildness, might soften the

* The road from Kokand to Badakchan, by the district of Siknan, or Chignan, is the western. The eastern is much more difficult, and quite impassable in winter and spring. It goes from Kokand to the E. E. S. We have to cross a high mountain, to reach lake Kara Koul, whence issues the Yaman yar, which flows eastwards, and joins the river of Kashgar. After this lake, we pass a lofty chain of snowy mountains, and arrive at Badakchan by the territories of Wakhan and Bolor. — Klaproth.

hardest heart, except that of the Turco Tartars. Their predatory neighbours, the natives of Kokand and Badakchan, attack the dwellings of the Chignans, carry off their inhabitants, and either sell them as slaves, or retain them as such themselves. The prince who governs this people, and who is as poor and weak as themselves, by no means renders their lot more happy. When he purchases goods of the merchants who travel through his territory, he pays them with the only current money he possesses, that is, his wretched subjects. Those among them are considered the most fortunate who are able to go to the towns of neighbouring countries, and enter into service.

Badakchan is governed by its own khan; this prince styles himself Mahomet, and bears the title of Shah. He is not able to assemble more than ten thousand armed men. Not more than half a century back, Ahmed, Shah of the Afghanistans, conquered in a few days, with fifteen thousand men, the whole of Badakchan, and took the khan prisoner. Ahmed undertook this expedition from a purely religious motive. The khan of Badakchan possessed a treasure of inestimable price to the Mahometans, the silk coat of Mahomet. Ahmed Shah fancied that his glory was tarnished, if the khan of Badakchan any longer retained this valuable relic; he marched against him, made himself master of

his country, but contented himself with taking the robe of Mahomet, and sending it with much pomp to Kandahar, his capital. It is to this day shown to devout Mahometans.

The traffic in slaves is the only one which is carried on in Badakchan; princes and subjects take a part in it; the prince sells his subjects, which is his only source of revenue, and the subjects sell one another. This trade extends as far as the Chinese towns of Eastern Turkestan, where a number of these unhappy beings are carried for sale.

Ai Kodjo, of Yarkiang, pursued by his evil destiny, and by the Chinese, placed himself with his son under the protection of the khan of Badakchan, who professed the same religion as himself. This prince promised to assist him, but being gained by the promises and presents of the Chinese, he sacrificed the unfortunate Ai Kodjo, who was executed in the town of Badakchan. His son having made his escape, everywhere proclaimed the treachery of the khan, who, as well as his people, is to this day loaded with the maledictions of all the neighbouring Mahometans; under this pretext they plunder, and carry into slavery all the inhabitants of this country who fall into their power. Exhausted and oppressed, the people of Badakchan are consequently reduced to extreme poverty and distress.

The town of Badakchan is in an elevated and agreeable situation, and contains four thousand houses. The soil is very fertile, and the inhabitants know how to turn it to account; they assiduously occupy themselves with agriculture and gardening, and reap abundant harvests.

The mountains of Badakchan are rich in mineral treasures; they contain gold and precious stones, such as rubies, amethysts, tæjeloves *, and lapis lazuli, of which above three hundred pood are annually collected.

These treasures are found near the town, but the people are quite ignorant of the most advantageous method of working the mines.

Forty wersts from Badakchan, flows the river Amou, which empties itself into Lake Aral, and is navigable nearly to its source. Nadir Shah, after after having conquered India, wished to make himself master of Bucharia, and commanded Djalail, his sardar of Kaboul, to build a thousand ships of extraordinary size; he embarked in them a considerable number of soldiers, artillery, ammunition, provision, and forage, and gave orders to the sardar to enter by the Amou the eastern part of Bucharia. Nadir himself entered it on the west, with the light troops.

* This is a very heavy and transparent species of silex, which is found among the rolled flints, in the torrents of Eastern Siberia. It takes a beautiful polish, and is cut like the diamond, which it resembles in brilliancy. — KLAPROTH.

Beyond Badakchan lives a savage, rude, ferocious, and independent tribe of nomades, called Kafir Siahpouchi, that is to say, "the faithless dressed in black," because both sexes wear clothes of this colour: the name is justified by their character, for they assassinate all persons who travel through their territory in small companies; they are nomades, and live at great distances from each other, along mountains which skirt the rivers. Their horde is composed of forty thousand kibitki or tents; they have no horses, but possess numerous herds of oxen. Their only arms are bows and arrows. Their poverty and ferocious manners prevent their neighbours from having any friendly intercourse with them. The people of Badakchan make frequent incursions into their territory, carry off the Kafirs, and sell them as slaves. They are so savage and barbarous that they have neither religion or laws. The women are very handsome, and celebrated throughout the East, which unfortunately tempts the neighbouring nations to carry them off, and sell them at high prices.*

The three roads which lead from the north to the frontiers of India, that is to say, to

* Great deductions must be made from the insinuations of the Mahometan travellers against the Siahpouchi, who are at perpetual warfare with their Mussulman neighbours. Curious particulars relative to this people, are found in the work of Mr. Mountstuart Elphinstone. — KLAPROTH.

Cabul, to Kashmere, and to Peshawur, pass through the country of the Siahpouchi, and cannot be avoided by persons travelling in that direction.

Caravans are five and twenty days *in going* from Badakchan to Cabul; the distance is rather more than eight hundred wersts, and the road very tedious and difficult on account of the mountains.

Caravans are not yet common on the road from Badakchan to Kashmere; but it is known that Shah Zadeh Souleiman, when persecuted by Merveis, traversed it with his troop *in eleven* days; the distance is six hundred wersts. Though this road likewise leads over mountains, it is not fatiguing, and passes through fertile tracts, abounding in wood, water, and pasturage.

It takes eleven days to go from Badakchan to Peshawur, a distance of above seven hundred wersts; this road likewise passes over mountains, but its difficulties are compensated by great advantages: you first proceed about ten wersts in the mountains, and then ten more through well-wooded vallies, abounding *in* water and pastures.

The distance from Badakchan to Lahor, in India, by the route to Kashmere, or that of Peshawur, is the same, but the latter is the most convenient. Caravans go this way very easily in twenty days, generally with oxen yoked to

immense Indian waggons; the distance is about six hundred wersts.

It takes twelve days by land, and eight by water, to proceed from Lahor to Moultan, capital of a province of Hindostan.

CHAP. XI.

DESCRIPTION OF THE COUNTRY OF THE SUNGARIANS.

THE country which is situated to the north of the chain of Siue chan, or the snowy mountains*, was, previous to the conquests of Kien Long, subject to the Sungarians. The mutual enmity of the princes Davatsi and Amoursana, after having for a long time divided these people, ended in their ruin. The states of the Sungarians were incorporated with the Chinese empire in 1756. The chain of Siue chan extends above five thousand li from east to west. From the fort of Kia yu Kouan to Yarkiang it forms the boundary between the northern and southern provinces†; thence stretching to the south, ex-

* It is the same chain which Chinese geographers generally call Thian chan, or the Celestial Mountains; it extends to the north of Khamil, Tourfan, Aksou, and Kashgar; from the latter place it runs westwards under the name of Kashgar divani, and separates the valley of the left bank of the Narin, or Upper Syr daria, from that of the rivers which flow into the right side of the Djih'oun. — KLAPROTH.

† The Chinese call the countries on the north of the Siue chan *P lou*, or the northern road. It comprises the

tends to India, where, again making a turning westward, it is lost in countries imperfectly known to the Chinese. The loftiest and most famous summits of this immense chain are: —

The Yuldouz, near Karashar. It is above a hundred li in circumference, and contains pure water and abundant pasture.

The Mirdjai or Kash-tash, near Yarkiang. It is entirely composed of white jade, and farther westwards changes into a glacier, which is very dangerous and difficult to pass; yet the road from Yarkiang to India has been carried over it. This mountain is covered with ice, and perpetual snows; the waters which during the spring flow from its southern side, supply several towns, and at length unite in the lake of Lob.

The Bogdo, near Ouroumtsi, is covered with ice and snow, which reflect the rays of the sun; its summit, which rises into the clouds, hides both the sun and the moon.

The Moussour, a glacier between Ili and Ouchi. The ice which covers it gives it the appearance of a mass of silver. A road cut through these glaciers leads from south to north, or more properly speaking from Little Bucharia to Ili.

---

governments of Ili, Tarbagatai, and Kour Kara oussou. Little Bucharia, which is to the south of this chain, is called Nan lou, or the southern road. — KLAPROTH.

To the north of this mountain is Gaktsa Karkai, a post station; and on the south, that of Terme Kada*; they are distant from each other a hundred and twenty li, or about sixty wersts.

If we proceed southwards from the first station, the prospect extends over a vast tract of snow, which is very deep in the winter. Both men and cattle follow winding paths along the sides of the mountain. Whoever has the imprudence to venture on this sea of ice is inevitably lost. Having travelled twenty li we arrive at the glacier, where neither sand, nor grass, nor trees are to be seen; what is most terrifying is the sight of the gigantic masses composed entirely of ice, and piled on one another. If you look down into the clefts which separate the blocks of ice, nothing is visible but a gloomy void, where the light of day never penetrates. The noise of the waters which flow beneath these masses resembles thunder. Here and there lie scattered the bones of horses and camels. To facilitate the passage, steps have been cut into the ice; but they are so slippery

* In the original Chinese, this station is called Tamkha tash, which, in Turkish, signifies rock of the signet. Terme, in the language of the Sungarians, means, like kana in Mongol, the frame of the felt tents; kada, is *rock*. The name of this station indicates that it is surrounded with rocks. — KLAPROTH.

that both the ascent and descent are extremely dangerous. Travellers but too frequently find their graves among the precipices. Men and cattle must go singly, and tremble while they pass through these inhospitable tracts.

Travellers sometimes find stones the size of the hand, and others several toises in dimensions, supported only by a very slender piece of ice, under which they are obliged to pass. If they are overtaken by night, they must look for a great stone to lie down upon; if the night is calm, very pleasing sounds are heard, as of several instruments united, caused by the echo of the noise made by the cracking of the ice. The road frequently varies. An animal between a wolf and a fox, and which is considered as sacred, inhabits these mountains; in the morning the traveller looks for its footsteps, and if he follows them he can never miss his road. There is also a grey eagle, which, by its cries, indicates to travellers who have gone astray, the road they ought to take. Far to the west we see the steep summits of an inaccessible mountain.

About eighty li from this place, is the station of Terme Kada, (Tamkha tash,) a rapid river which rushes impetuously from the glaciers, flows towards the south-east, and forming several branches, empties itself into the lake of Lob. Four days' journey to the south of Terme Kada, lies a naked and arid plain, which does not pro-

duce even a blade of grass. About eighty or ninety li from the station we everywhere meet with gigantic rocks, between which the cattle have to seek their food. The governor of Ouchi annually sends one of his officers with a sacrificial offering to this glacier. The formula of the prayer recited on this occasion is sent from Peking by the tribunal of religious rites.

Ice is met with on all the summits of this chain of mountains, in its longitudinal direction; but on the contrary, if crossed from north to south, that is, in its breadth, it is found only for about half a mile. Every morning ten men are employed in cutting steps into the ice for ascending and descending it; but in the afternoon, the action of the sun has either entirely melted them, or rendered them quite slippery. These mountains are in general so steep and rude, that it is necessary to abandon the road which has been taken one day and make another from north to south.

The ice frequently bursts beneath the feet of the traveller, and he sinks into the chasm, where he inevitably perishes. The Mahometans of Eastern Turkestan, before they ascend these mountains, sacrifice a ram. Snow falls throughout the year, but it never rains at any time. Lastly, we must consider, that if there were not on the road the dead bodies of various animals, we should find neither the sacred quadruped

nor the eagle; then these creatures would no longer serve as guides to travellers, as by a supernatural instinct.

The territory which formerly composed the country of the Sungarians, and which is now called by the Chinese the government of Ili, contains the towns of Barkol, Ouroumtsi, Ili, and Tarbakatai.*

Barkol is situated three hundred li to the north-west of Kamil; it is bounded on the south by the territory of this town; on the north by that of the Kalkas; and on the west by that of Ouroumtsi. It has a strong garrison of one thousand Mantchoos, commanded by one general; and another of three thousand Chinese, under another general, who reside here with their families. The population of Barkol is pretty considerable; the climate is cold, and the snow sometimes falls very heavy, even in the month of June, in which case the inhabitants are obliged to put on pelisses. For the last few years, however, they have sown with success wheat, barley, &c.

Ouroumtsi is built at the foot of the promontory of the red mountain. This is every

* This is quite inaccurate; the cantons of Barkol and Ouroumtsi by no means belong to the government of Ili; they are dependant on that of Kan sou, which comprehends the western half of the ancient province of Shen si, to which has been added a great part of the conquests made under Kienlong. — KLAPROTH.

where very fertile, and the water and pasture excellent. Since the year 1765, a commander-in-chief, and two other generals, have resided in this place. Eight li from the old town, a new one, called Koung Kou, has been built; it is situated on eight hills, and is ten li in circumference. The garrison of the new town consists of three thousand Mantchoos, with seventy-eight officers, and two thousand Chinese soldiers, with above a hundred officers: all these troops live here with their families. In the old town there is a garrison of three thousand men, under the command of an inspector, and more than a hundred officers and subalterns. Latterly, some families have been sent there from Kansou, and several thousand condemned criminals from the interior of the empire. These people have been dispersed in the districts of Tchang ky and Manas, to cultivate the steppes. The streets of Ouroumtsi, where business is carried on, are broad and much frequented; there are many tea-houses and inns, and likewise comedians, itinerant singers, and crowds of workmen, and artizans of all descriptions. In 1775, the Emperor Kien Long raised Ouroumtsi to the rank of a city of the second order (tcheon), and gave it the Chinese name of Ty houa. It has a gymnasium, two temples, one school for the city, and another for the district. Ouroumtsi is bounded on the west by a chain of sand

mountains, which abound in coal; and on the south rises Mount Bogdo olo.

Near Ouroumtsi, thirty li to the west of the station of Byrké boulak, there is a tract a hundred li in circumference, covered with light ashes; when any thing is thrown on them, a flame instantly bursts forth, and consumes it in a moment. When a stone is thrown into it, a black smoke arises. This place is generally called the flame: birds do not venture to fly over it. On the frontier, between Ouroumtsi and Ili, there is a gulph, ninety li in circumference. From a distance it appears covered with snow; but the soil, which resembles a saline plain, becomes hard after rain. If a stone is thrown into it, a noise is heard like that of a stick striking upon iron. If any person, or an animal, venture a little from the edge, they are immediately swallowed up in the abyss, and irrecoverably lost. It is called the ash-pit.

Ili was formerly the residence of the Khans of Sungaria. In 1754, Amoursana* having quarrelled with Davatsi, repaired with his tribe to Koukou koto, a town to the north of the province of Shan si, and called by the Chinese Kouei houa thing, and submitted to the Chinese dominion. The emperor Kien Long commanded

* Amoursana was the last Khan of the Eluths; he died in Russia, where he had taken refuge to avoid the punishment which the Chinese intended to inflict upon him as a rebel.

him to march against Davatsi, whose country was conquered and himself made prisoner. Some years after, the Eluths having several times revolted, a million of Sungarians lost their lives amidst these disturbances, and their country was ravaged. The Emperor ordered the general-in-chief to fix his quarters at Ili, with the Mantchoo and Chinese troops: and to superintend the two military lines which had already been established in the western country; namely, the northern line, or the government of Ili; and the southern, or Little Bucharia. The generals, commanders, the Chinese inspectors and their assistants, are under the command of the dziangghiun, or commander-in-chief. He has, likewise, under his care, the Eluths, the Torgouts, and several other hordes.

The town is built on the banks of the Ili, and is above eight li in circumference; it is generally called Ili, but Kien Long bestowed on it the honorary Chinese title of Hoei yuan. *It* is the residence of the commander-in-chief. The generals of the Solons, the Sibe, the Tsakhars, and the Eluths, and the military commanders of the towns of Turkestan, live there also with the chief commander. A detachment of three thousand eight hundred Mantchoos, with their families, and twenty-eight officers, is annually sent hither from Si ngan fou; and from all China above two thousand malefactors, who

are employed in the service of government; hence the town is filled with troops, and is very commercial. The soldiers are for the most part cantoned in the environs. Fifteen li to the east of Ili rise the mountains of Kongor, which abound in coal and iron. Half a werst from the town runs the Ili, which is formed by the Katchi and the Partsin, or Teghis (Teghes). When swelled by the waters coming from the mountains, this river, though broad and winding, is very rapid; it is crossed in boats, and abounds in fish and otters. After a course of about seven hundred li to the north-west, it is lost in the sands.

A large valley on the south bank of the Ili is guarded by eight military stations, consisting of a thousand soldiers of Sibe, with their families. This detachment is divided according to the eight banners, under a commander and several officers. Turkestan peasants reside between these stations. The north-east bank of the Ili is covered with thick forests, which abound in wolves and wild sheep. Towards the west are marshes overgrown with reeds, which serve as a retreat for the wild goats and boars. To the west of the town flow the Korgos and the Tsitsikhan; in the environs of these rivers there are about six hundred Solon, and four hundred Dakhour soldiers, who live here with their families.

The government of Ili is extensive, and intersected by numerous roads which lead across the mountains; on the north-west it is bounded by foreign possessions; on the north by Tarbakhatai; on the south by Little Bucharia; and on the east by Ouroumtsi. The northern side is defended by twelve military stations, and thirty redoubts. This was the principal abode of the Sungarians, who neglected agriculture, and chiefly occupied themselves in rearing cattle. Six thousand Turkestan families cultivate these Steppes; but the produce is scarcely sufficient to supply the Chinese government with the necessary corn for the troops. The government annually sends above 500,000 lan in silver (one million of rubles), and several thousand pieces of satin and taffeta, to defray the charges of their pay and support: these goods are exchanged with the Kirghise or Kassacks for cattle, which are afterwards sold in the market, and the proceeds applied to the maintenance of the troops; to which are added, land-tax, and other imposts, amounting to above forty thousand lan, as well as the contributions in linen, cotton, &c. received from the towns of Turkestan. In 1774, money was so scarce in these countries, that the government allowed eight thousand kin of copper to be taken from the towns of Aksou, Yarkiang, and Bugour, instead of corn, to be coined at Ili. Every year a general, accom-

panied by five hundred soldiers, proceeds to the frontiers of the Kassacks and Bourouts to receive the tribute from these people, which consists in one cow in a hundred, and one sheep in a thousand. The taidzi of the Eluths, the bek, or Mahometan princes of the towns of Turkestan, repair at the end of every year to Peking with presents; the Kassacks (or Kirghise) go once in three years; the Bouroųts have no fixed time.

Tarbakhatai is called by the inhabitants Tashtava; this country was subject to the Eluths. There are also the towns of Yar and Tchoukoutchou (Tchougoutchak); it was here that Amoursana had his camp. Being vanquished by the Sungarians in 1775, he fled towards the north (to Russia), and these places were deserted. In the sequel the Chinese took possession of them after they had conquered Ili. This country is of considerable extent; southwards, as far as Ili, there are eighteen post stations; seven days' journey to the north-west, to the frontiers of the Kassacks of the great horde, three days' journey westward to the Kassacks, and about five hundred li to the north-east to the frontiers of Russia, where the military posts of the two empires are opposite to each other. Formerly, the seat of government was on the north-west frontier, but the climate was too cold. In winter the snow was

ten feet deep; there were many venomous serpents, and in particular an immense number of gnats: for this reason the government was removed to Tchoukoutchou, the name of which was changed by the Emperor into that of Tarbakhatai; and a town was built here with ramparts of earth. There are two commissioners, three clerks, and a garrison consisting of a commander, seven superior officers, a thousand Chinese soldiers with a colonel, and fifteen hundred Mantchoos and Mongols. The Chinese constantly remain here in garrison; they are obliged to cultivate the ground in order to raise the corn necessary for their subsistence. The Mantchoos and Mongols are sent from Ili, and relieved every year. These troops are paid like those of Ili. When the Torgout Kalmucks recognised the sovereignty of the celestial empire, in 1777, above three thousand men of the tribe of prince Tsebeck Dordzi were placed in four stations, situated to the east of the city, in the canton of Kobok sari, with the permission of choosing their pasture grounds.

This country abounds in birds, fish, and game; there are many wild boars, dark brown bears, the sarga, (antilope Scythica), a bird of the size of a fowl, which is fond of perching on the trees, whence it is called tree-hen; its plumage is green like that of a parrot.

CHAP. XII.

GEOGRAPHICAL ACCOUNT OF TIBET. EXTRACTED FROM CHINESE WORKS, BY FATHER HYACINTH.

1. NAME.

THE Chinese often understand by the name of Lassa the whole of Tibet*. Si dzang, that is to say, western Dzang, is the name of all the Tibetan empire; but sometimes the city of Lassa alone is intended by it. The true name of Tibet is *Bot;* the Tibetans add to this name the word *ba,* man †, and call the whole of the empire as well as its inhabitants *Bot ba.* The Mongols omit the word *ba,* and prefixing *tu,*

* This is certainly a mistake. I never met with the word Lassa, in this sense, in Chinese works. The name is sometimes applied to Tibet anterior, or to the province of Wei, but never to the whole country from the western frontier of China to the banks of the Upper Indus, and its tributary streams. — KLAPROTH.

† Man in the Tibetan language is *mi;* the expletive particle *ba* never had this signification; it is placed at the end of substantives and derivative adjectives: e. g. *tchar ba,* rain; *long ba,* a demand; *tin ba,* drop; *in ba,* red; *tra ba,* wholesome; *sar ba,* new. — KLAPROTH.

say Tubot*, which the Europeans have corrupted into Tibet. Tangout is a Mongol word†, designating the country which at present forms the whole of the western‡ frontier of China, and is inhabited by the eastern Tibetans.§ In the Chinese history, Tangout, conquered by Ginghis Khan, is known by the name of the kingdom of Hia. Yuan hao was the first king of Hia or Tangout; he was recognised under this title by the Chinese sovereigns of the dynasties of Liao and Soung; he, however, styled himself Emperor. This Yuan hao invented the Tibetan character‖, which is borrowed from the *Indian* with some modification.

If we class nations according to their languages, we shall find that all China, Tibet, and

* This is a forced etymology. Tubet is the ancient name of the country; we meet with it in the annals of China, of the sixth century, under the form of *Thou phou* (which the missionaries and De Guignes have ill rendered by Thou fan). The name of Tubet cannot, therefore, be Mongol, since at that time the Mongol tribes lived too far to the north to have any relations with the country which bears this name. — KLAPROTH.

† This, too, is not a Mongol word. Vide my Memoirs relative to Asia; vol. ii. p. 365. — KLAPROTH.

‡ The author meant to say the north-western frontier. — KLAPROTH.

§ The greater part of the inhabitants are Mongols and Turks. — KLAPROTH.

‖ The Chinese annals say: "He made small Tibetan characters." We are here probably to understand the running hand called dvou min, or voû min. — KLAPROTH.

the kingdoms adjacent to the Chinese provinces of Yun nan and Kouang si, to the southern ocean, are of the same origin, except Tibet, which in its manners resembles the Mongols on the north, and the Indians on the south. In the other kingdoms to the south-east of Tibet we even now find much resemblance with the Chinese of the southern provinces. *

2. Frontiers and Divisions.

To the east of the Tsiokan, or the principal temple in Lassa, Tibet borders on the Chinese provinces of Szu tchouan and Yun nan, and to the south on Lok ba, and the banks of the Nou kiang. Lok ba is the name of a savage tribe†, inhabiting the southern frontiers of Tibet; in summer they wear as a covering the leaves of trees, and in winter the skins of wild animals. The Nou kiang is broad, and flows with so much rapidity between steep rocks, that it is quite impossible to cross it in boats. The country through which it passes is called Gombou‡.

* I give this article as it is in the original, and leave to the reader the pleasure of understanding it. — Klaproth.

† This people lives between Assam and Yun nan. In Chinese maps it is called Lokabadja. — Klaproth.

‡ This is all quite incorrect. The river, called by the Chinese Nou kiang, does not traverse the country of Gombou, or rather Goangbo, but that of Kam, situated on the

To the west of the temple of Tsiokan, beyond Djachi loumbou, begins the frontier of Ngari *, which extends northward by the Gantessiri † to Kerdoudsoung, a little town of Ngari; to the south-west, the frontier of Tibet goes by Sianghe Karaker ‡, as far as Nelama §, a town on the confines of the kingdom of the Gorkas in India.

Tibet is divided into four parts; Ngari (Neri), a pretty large country, is the fourth; it lies to the south, and borders on countries inhabited by people who are known by the names of Lataka and Gougoutsie.

To the north of the temple of Tsiokan there are plains which extend from Yanbadzin to Sintsiao. To the west, Tibet borders on Little Tibet ‖, and to the east, on the chain of the mountains of Akdam ri ¶; on the north it is

---

east, towards the Chinese frontier. The principal rivers of Goungbo are the Yarou dzangbo, the Ni tchou, and the Niang tchou. — KLAPROTH.

* In the original Russian, Neri.

† Read Gangdis ri, *i. e.* mountains of Gangdis. They are the same which have hitherto been distinguished on our maps by the name of Kantaisse; this name is incorrect. — KLAPROTH.

‡ Read Chang gai-Kara gher. This is a Mongol name, and signifies the black habitation of a mandarin. — KLAPROTH.

§ Read Nialma; it is the same town as Kouti, which at present belongs to Nepaul. — KLAPROTH.

‖ This should be Farther Tibet. — KLAPROTH.

¶ *Ri* in Tibetan signifies mountain. — KLAPROTH.

bounded by a desert, which traverses the Mourou oussou and Gardzang Goutcha, and extends to the frontiers of Koukounor.

From Laringo to the west, the country, which is at least one thousand li in extent, is called Yuiba (Wei), and by the Chinese Dzang anterior. Tibet was anciently divided into three parts, Kamba, Yuiba, and Dzangba*. Kamba is now the district of Tsiambo, Yuiba that of Lassa, and Dzangba the province Djachi loumbou.

3. Particulars respecting Lassa.

Lassa is situated in an extensive valley, which is forty li from north to south, and from four to five hundred from east to west. Here we understand, under this name, all the country of Yuiba running eastward to Kamba, the greater part of which is at present incorporated with China. Consequently the district of Lassa is bounded on the east by Szu tchouan and Yun nan; on the north-east by Koukounor; on the north by the Houang ho, or yellow river; on the west by the western sea, or Lake Terkiri†, and on the south by Tako.

* This division still exists. The three provinces are called Kam, Wei, and Thsang or Dzang. — Klaproth.

† It is impossible that the Archimandrite Hyacinth, who is acquainted with the Mantchoo, should have committed

Thousands of mountains which serve to embellish it, and the numerous rivers which water it, make this district one of the most flourishing in all the west. A temple built on the summit of Mount Boudala* serves as the throne of the Dalai Lama. The air here is pure, the verdure fresh and brilliant, and a purple tinge, which is spread over the whole country, renders it one of the most delightful in the universe; the vast edifices, the streets and markets, deserve attention. The Tibetans call this town by the name of Lassa (divine country.) Under the reign of the Dalai Khan, it was surrounded with a wall, which was demolished in 1721 by Tsevang Norbo, commander-in-chief of the western army, who raised in its stead a rampart of unhewn stone, which commences at the foot of Mount Nara, and extends as far as Dziaribitoun; a distance of thirty li. It surrounds Mount Boudala, and protects it against the inundations of

this fault. The name of this lake is Tegri nor, which it received from the Mongols who dwell on its banks; in their language it signifies the lake of heaven, or of the divinity. The person who copied the Mantchoo names on the map of Tibet, published by Du Halde, improperly read Terkiri for Tegri or Tengri, and hence arose this error, which is in all our maps. It is also evident, that if the country of Lassa were only from four to five hundred li in extent, it could not touch the Chinese province Sautchouan. — KLAPROTH.

* Boudala is properly the name of the temple: that of the mountain is Pamou ri.

the river; the Tibetans call it the sacred dike. In the first month of the new year the Lamas from all parts assemble in the temple of Tsiokan, at Lassa, to be present at divine service; they bring stones, and place them on the rampart, upon which they throw a little earth, and withdraw, after having recited some prayers. The Lamas perform this ceremony only once every year. The government has to keep the dike in repair. All the people belong to the yellow sect, or the religion of Boudala, and place implicit confidence in the Lamas. The Dalai Lama and the Bantchan are the chief objects of their veneration.

The inhabitants of anterior Tibet never speak of the Dalai Lama except with admiration and rapture. They say, that the religion of which he is the head intends the reformation of the human race, that it fills the soul with peace, and recommends compassion and charity. The Dalai Lama is distinguished for the purity of his heart, and the elevation of his mind. He recollects with wonderful correctness past events, but never makes a boast of it. Whenever the inferior priests impose upon the people, by swallowing knives, and spitting fire, he punishes them by degrading them to the lowest rank. For this reason they feel profound respect for him, and call him a living divinity.

The name Lassa properly signifies holy land; the mountains guard it with reverence, the waters enclose it, its fields are fertile, its roads broad and level. To the east rises Mount Boudala*, or rather Pamou ri; it consists of three hills, the principal of which is Sanbou ri; the highest point is covered with verdure, its summits are clothed with purple; the beauty and perfection of each object render this place superior to every other. Before the mountains, obelisks† are erected; a little to the north stands the Dzoungdziolougan. This edifice is built in the middle of the water, and the only access to it is by boats. The sight of this palace is truly beautiful. On the road from Tsiokan to Lassa there is a bridge of stone, beneath which

* Bouda or Phou thou, is, according to Chinese authors, a Sanscrit word. The disciples of Bouda say, that there are three mountains called Boudala (in Chinese Phou tho chan). The first is in the southern ocean. It is here that Bodhisatva, the traveller, is buried. A third is in the province of Tche-kiang; this is the place where the twenty-eighth Bodhisatva delivers his instructions on the divine law. The third is that of Tibet, where the Phousa or Bodhisatva Kouon in, manifests himself under a human form. — KLAPROTH.

† These columns, placed on a round basis, do not at all resemble the obelisks of Egypt. Their form may be seen in the second plate in De Guigne's Voyage, on the left; on plate 29, of the Atlas of the Voyage of Lord Macartney, in the centre; and on plate 16, of the Chinese battles, on the right. — KLAPROTH.

the Kardjou mouren*, or Dzang† flows with much rapidity. The inhabitants reside on both banks, and live in great abundance.

Five li to the east of the mountain stands the temple of Lassa Tsiokan, resplendent with gold and emeralds. Near it is that of Ramoutsi Tsiokan. Seven li to the north of the latter is Djassi, a small town, with a Chinese garrison. Sera, Breboung (or Baraibong), Samié and Ganten, (read Galdan) are large temples; at a distance they strike the eye by their beauty, and they excite equal admiration when seen near at hand; but Dzoundzio-Katsi, and the palace appointed for the reception of strangers cannot be compared with any other edifice; they are pretty near to each other. It is there that the Dalai Lama reposes in his leisure moments. In the spring, the willows and peach-trees cover them with their shade, in winter cedars and cypresses. The habitation of the divinity of Tibet is in no point inferior to China, and is a capital worthy of the western possessions of the celestial empire.

From Lassa Tsiokan, going to the south-west, it is eight days journey to Djachi loumbo, a

* The name of this river is Mongol: Kaldjao mouræn, *i. e.* the furious river. — KLAPROTH.

† This is an unpardonable fault. Dzang is the great river Dzang bo tchou, or Yarou dzang bo tchou, which on the contrary receives the Kaldjào mouræn; it cannot therefore be identical with that river. — KLAPROTH.

town of western Tibet, where there is a temple of Jendjhounnin-dzeba. This country has very fine mountains and rivers, and the soil is very fertile. The bantchan resides in this temple.

The number of temples in Tibet is innumerable. In the provinces of Kam, of Youi or Wei, and of Dzang, there are above three thousand registered, and above eighty-four thousand lamas supported at the expence of the government. The lamas of the first class, called in Mongol, Koutouktou, live on the revenue of the estates assigned them. The great Koutouktous confide the administration of their domains to the dziamdzo. At Ourga the Mongols call them Shandzaba. In each temple a kianbou is at the head of the affairs of the community of the lamas. The rank of these kianbous differs according to the size of the temple, and the number of the lamas.

4. Dependence on China.

In 1648, the Dalai Lama took the resolution of sending tribute to the emperor of China. In the sequel, in the reign of the Mantchoo Emperor Chuntchi, the Dalai Lama of the fifth regeneration, went in person to Peking. The emperor granted him a patent, by which he appointed him chief of the religion of Fo of Ben-

gal.* At this period Kouchi, khan of the Mongols, killed in battle Dzanba Khan, and took possession of Tibet. He was succeeded by his son Dayan Khan, and his grandson Dalai Khan, both of whom were attached to the Chinese. Afterwards Teba Saudze having revolted, was killed by Ladzang, khan of Lassa, and grandson of Kouchi. Ladzang sent an embassador to the court of Peking with this news, for which he received from the emperor Khanghi the title of Khan. The Dalai Lama recently regenerated at Li thang †, under the name of Gardzankiam, was then only five years of age, and bore the title of Koubilgan. The Mongols of Koukounor conducted him to the temple of Tarsa, at Sining, to take up his abode there. Meantime the rebel Tsevang Rabdan sent troops to Tibet, under the command of Tsereng Dondjoub, who killed Ladzang Khan, and took his son Sourdzou prisoner. He committed these hostilities under

* He arrived at Peking in 1652. The Archimandrite has very ill translated the name of this lama, which in Chinese, is, Si thian ta chen thsu tsai Foe, that is to say, the great and excellent Boudha of the western heaven, existing by himself. There is no question here of Bengal, with which the Tibetan priests have nothing to do, and where they are considered by the orthodox Hindoos as heretics. The Dalai Lama here spoken of was revered by the Mongols, by the name of Boudoung watchiratou Dalai Lama. — KLAPROTH.

† In the most eastern part of Tibet, which depends on the Chinese province of Szu tchouan. — KLAPROTH.

the pretext of restoring religion; but in reality in hope of conquering Tibet. The Tibetans sent deputies to the emperor of China, to ask for succours; the court of Peking accordingly sent an army under the command of General *Olounda*. The troops of the rebel were going to retreat to the north, but being seduced by the black lamas, they returned, and ventured to oppose the Chinese battalions. Kang hi, in his anger, sent again six divisions of his army, under the command of one of his sons, who afterwards succeeded him, and at the same time gave to Gardzankiam, who resided in *the temple* of Tarsa, the title of Dalai Lama, a letter expressive of his favour to him, and a seal. Yang sin, the commander-in-chief, at the head of a body of troops, destined to replace the pontiff on the throne, marched from Si ning, and passed the frontier; he exterminated the black lamas, killed Dakdzon, the pretended prince of Tibet, restored peace to the country, and placed *Dalai* Lama on the throne of Boudala. In consequence of these events, Tibet was given to the Dalai Lama, by an imperial ordinance, dated the fifteenth day of the ninth month of the fifty-ninth year of Khang hi, which corresponds to the year 1720 of our era. Other persons received the dignity of princes, and the title of Kalion, a kind of Tibetan ministers, with the power of governing Tibet. They were

Arbouba, Lounbounai, Polonai, Kantchennai, formerly generals of Ladzang and Djarnai*, shandzaba to Dalai Lama. An imperial ordinance of 1723, conferred on the Dalai Lama the title of *the pre-eminently just of the west, of the true divinity, or of the most true divinity of the west.*

In 1727, Arbouba, Lounbounai, and Djarnai, having revolted, the Emperor Young tching sent to Tibet, by different roads, troops under the command of general Djalanga, to exterminate the rebels. Before their arrival at Tibet, the Taidsi Polonaï, governor of western Tibet, having already reached Lassa with the army of Djachi-loumbou, had seized Arbouba and the other rebels, and in expectation of the arrival of the imperial troops, had sent to court a circumstantial account of the revolt. After the execution of Arbouba, Lounbounai, and Djarnai, peace was again restored to Tibet. Polonai was named prince of the third class, and governor-general of Tibet. At the same time the Emperor gave orders to increase the Chinese garrison in that province, and to build at Koda, near Ta tsien lou, (in the Chinese province of Szu tchouan); the temple of Kouei yuan to serve in future as the residence of the Dalai Lama.

* These nominations took place later than the Russian translator says; for they were made by the emperor Young tching:—that of Kantchennai is dated 1723. — KLAPROTH.

The town of Djachi was built in 1733, and two years afterwards, in 1735, the Sungarians submitted. At this time the Dalaï Lama was conducted back to Boudala. In the fourth year of Kien Long (1739), Polonai was elevated by an ordinance to the dignity of prince of the second class, and confirmed in his charge of governor-general of Tibet. After his death, Djourmot Namghial, his second son, was invested with his father's dignities; but in 1750 he was put to death for his criminal enterprises. The dignity of prince was afterwards abolished in Tibet, and the government was confided to Chinese generals, with the consent of the Dalaï Lama. That country has ever since enjoyed perfect tranquillity. The troops were distributed on the frontiers, and the inhabitants returned to their fields. Commercial intercourse was established between the Chinese and Tibetans; the markets were filled with riches of all kinds; and Lassa became the great western capital.

In 1791, the Gorkas * began to disturb the frontiers of Dzangba, or Thsang, a province of Tibet. His celestial majesty in his anger or-

* European geographers understand, by the name of northern Hindostan, all the mountainous country comprehended between Kashmire, Boutan and Agim, and which comprises Nepaul and Gorka, now under the dominion of the Raja of Nepaul. This prince reigns over a country 2,935 square miles in extent, with a population of about two millions of souls.

dered his armies to march. Depôts for provisions were established from Tching tou fou, the capital of Szu tchouan, as far as Youiba and Dzangba. The imperial troops attacked the rebels, and the fog which covered the deep valleys was dispersed at break of day; the affair was soon terminated.* All this part of the western countries was independent of China; but, as the power of the celestial court has penetrated within these hundred years to all parts of the world, this country was inscribed on the list of the provinces of the empire.

5. Tribute.

The Dalai Lama and the Bantchan-erdeni annually send an embassy to Peking. The presents of the Dalai Lama consist in cloths and very fine woollens, perfumed tapers, small silver columns or obelisks, idols, and other

* After the happy issue of this war, the Mantchoo commander-in-chief of the army presented himself before Kien Long, who was at that time, in September, 1793, at his country palace Jeho, where he met with Lord Macartney. This meeting greatly contributed to frustrate the views of the British ambassador. Previous to the arrival of the Mantchoo general he had been very graciously received by the emperor, and would probably have succeeded in concluding an advantageous treaty. But affairs soon took a different turn, difficulties increased, and the ambassador, who had intended to pass the winter at Peking, received his audience of leave.

utensils used in the religious worship of Boudah, and chaplets of coral or amber. The value of all these articles is estimated at 60,000 rubles. Among these presents are included those of the Temou koutouktou, who may be considered as the chancellor of the Dalai Lama, and those of his four galoung or ministers. The Dalai Lama sends by the same embassy, presents to the brothers of the Emperor, to his four ministers, and other great personages; likewise, to the koutouktou of Peking, and to those of Mongolia. He also sends rewards to the different lamas, but they generally consist in religious books printed at Lassa.

6. Government.

The Chinese generals who live at Lassa appoint the chiefs of the government of Tibet, who are confirmed by the Dalai Lama. The choice falls on men of rich families, enjoying good reputation, and endowed with talents. The government is composed of four kalion, each of whom directs one branch of the administration; one of them has the priority. Several dziandzo, in Mongol, shandzaba or intendants, are alone entrusted with the receipt of taxes; several nansosiaks superintend the tribunals and the territorial revenue; and some djounkors, who reside in the temple of Lassa Tsiokan,

direct the legal proceedings; and lastly, the dzeigans keep the public accounts. The offices of most of the djounkors and dzeigans are hereditary. The superior and inferior tebas are chosen from their body. The seniors of the public functionaries bear the title of goussio (sir); the one who draws up the reports is called djoner; a director or intendant, a nerba; an interpreter nesiamba. The principal officers of civil affairs are styled teba; the five military chiefs are the deiboun, having under him the dzeiboun, commanding two hundred men; the sioboun one hundred; the dinboun forty-five; and the dzioboun ten men. There are also inferior officers called kodou. All these civil and military functionaries derive their emolument from the taxes which they collect.

7. Military Force.

There are above 60,000 soldiers in Tibet: namely, at Lassa 3000 cavalry; 2000 in Dzang; 5000 in Ngari; 1000 in Koba; 3000 in Tardzi, Landzi, Lanmoutso, and among the Mongols living in black tents in Ngari; and 50,000 infantry in the two Tibets. The troops are recruited by taking one man out of ten or five; the same is observed with the horses; there are no exemptions. In time of war the soldiers wear coats of mail, made of small pieces

of plate iron, or of little iron chains; the horsemen wear upon their helmets red tassels or peacocks' feathers; they are armed with short swords, a musket slung over their back, and a lance in their hand. The foot soldiers ornament their helmets with cocks' feathers; they, too, carry a short sword at their side and a sabre in their belt; they are armed with bows and arrows, and shields of reed or wood; some of them have lances. The wooden shields are a foot and a half broad, and three feet two inches long; a tiger is painted on the shield, which is surrounded with feathers of various colours, and covered with plates of iron. The arrows are of bamboo with eagles' feathers, and an iron head from three to four inches long. The bows are wood cased with horn; they are small but very elastic.

8. The Arts.

The masons and cabinet-makers have carried their arts to the highest perfection. The various articles of metal, as well as the ornaments used in the head-dress of the women, are equal to those of China. Sculptures representing the human figure, and also plants, bear a close resemblance to nature.

9. Productions.

Gold is principally found in the river, called by the Chinese, Kin cha Kiang; silver, copper, iron, and lead, in the province of Kam; the lapis lazuli and the finest borax near the lake of Mapama*; there is likewise white and red salt. The most common animals are the buffalo, horse, sheep, and lynx. Wheat, barley, peas, and other plants, are very abundant.

The productions of the district of Lassa, properly so called, are sheep, hogs, which do not weigh above sixty pounds, horses, mules, asses, buffaloes, wild sheep, hares, foxes, very small domestic fowl, swans, wild ducks, and golden pheasants. Much rice is cultivated in the environs of Lassa; the water required is preserved in reservoirs enclosed by dikes. The Tibetan plough resembles that of the Chinese, only that it is drawn by five oxen. There is wheat, the kind of barley called thsing houa, wild peas, Indian lentils, beans, cabbages, onions, garlic, parsley, beet-root, &c. The trees found there are the cedar, the cypress, and the asp, the vine, walnut, apricot, and fig; there are various kinds of flowers, the double poppy, the wild mallow, peony, the mountain

* This is the Manas sarover, visited by Mr. Moorcroft. — Klaproth.

peony and daisy. Its mineral productions are salt, lapis lazuli, the turquoise, amber, cornelian, selenite, and sal ammoniac.

The Tibetans manufacture various kinds of silk, cloth, and camlet, which are much esteemed in India; perfumed tapers to burn before the idols; wooden bowls of two kinds, one of which is yellow and called djamdjaya: they are solid, varnished, and adorned with clouded streaks; the second sort is of a yellowish wood, and called kounlar; both kinds are very dear, for if we may believe the Tibetans, they counteract the effects of poison. The *Mongols neglect* no means to obtain them; but, if such a high price is attached to these bowls, it is because they are manufactured in a country which is consecrated by the abode of the Dalai Lama, and regarded as the cradle of the religion of Boudah.

10. Antiquities of Tibet.

There is at Lassa a stone with the inscription of the Thang, at the right side of the large gate of the temple, called in Chinese Ta tchao.* It is erected in memory of the alliance sworn to between the court of Thang or China, and that

* This is incorrect: this temple is called in Chinese *Ta tchao szu*, or temple of the great *Tchao*, that is to say, of *Ju lai*, or Boudah. — Klaproth.

of Thou pho or Tibet. This stone has been preserved to our times, and bears the following inscription* : —

MONUMENT OF LASSA.

(TRANSLATION BY MR. KLAPROTH.)

Inscription confirming the alliance sworn to between the Thang (Chinese), and the Thou pho (Tibetans), the first of the years called Tchang king. (A. D, 821.)

"THE Emperor Wen wou hiao te houang ti of the great Thang, and the Chingchin Dzanbou of the great Pho (or Bod); these two princes, considering each other as uncle and nephew, after having consulted the gods of their country, have, to unite (in friendship), made and sworn to a sincere alliance between them, which is to continue without interruption. They take spirits and men to witness, and, that it may come to the knowledge of future ages and races, they have had it engraved on stone to transmit it to posterity.

"Wen wou hiao te houang ti and Chingchin Dzanbou; these two wise, holy, spiritual, and accomplished princes, foreseeing the changes hidden in the most distant futurity, touched with

* The version of Father Hyacinth being incorrect, I have given another which I have made from the Chinese original. — KLAPROTH.

sentiments of compassion towards their people, and not knowing in their beneficent protection any difference between their subjects and strangers, have, after mature reflection and mutual consent, resolved to give peace to their people. To diffuse this benefit every where, they have for the future established their government on solid bases. In perfect harmony with each other they will henceforth be good neighbours, and will do their utmost to draw still closer the bonds of union and friendship.

"Henceforward the two empires of Han (China), and Pho (Tibet), *shall have* fixed boundaries. Whatever is to the east of the Thaq and Min * shall belong to the great Thang; and whatever is to the west of these rivers shall be considered as forming part of the country of the great Pho. In preserving these limits, the respective parties shall not endeavour to injure each other; they shall not attack each other in arms, or make any more incursions beyond the frontiers now determined. If by chance any one passes the boundaries (of the two empires), he shall be detained and interrogated as to his motives; clothes and provisions shall be given him, and he shall be sent back to the place from

* Thao Min is the name of the south-western part of Shensi; it is so called after the two rivers which traverse it, and which have also given the name to the two towns mentioned in the translation of Father Hyacinth. — KLAPROTH.

whence he came; for not to displease the tutelary gods of the country, and the genii of the mountains and the waters, every one must respect men and spirits.

"The uncle and nephew (the two monarchs), notwithstanding the affection they have for each other, may however find difficulties in conferring together in person. In order to keep up their mutual connection, the two empires shall communicate by envoys, who shall have a free passage between the two states. When the envoys of Thang, and the ambassadors of Pho, shall have arrived in the valley of Tsiang kiun ku, where the horse-market is held (which is established between the two empires), they shall be maintained, to the east of the country of Thao and Min at the expence of the great Thang; but to the west of the town of Thsing choui hian, their support shall be at the charge of the great Pho. Observing the rules prescribed by decorum between such near relations as uncle and nephew, that smoke and dust may not be raised on the frontiers of the two states, they must reciprocally exalt their virtues and banish for ever all mistrust between them; that travellers may be without uneasiness, that the inhabitants of the villages and fields may live at peace, and that nothing may happen to cause a misunderstanding. This benefit will be extended to future generations, and the voice of love

(towards its authors) will be heard wherever the splendour of the sun and the moon is seen. The Pho will be tranquil in their kingdom, and the Han will be joyful in their empire. Every one is bound to observe this solemn obligation, which shall never be altered or changed; it has been sworn to before the three precious beings*; before all the spiritual beings which exist under the sun, the moon, the stars, the azure vault of heaven, and by the animals which have been sacrificed. Whoever does not fulfil the clauses of this treaty, and who shall break the oath, will be punished by them and pursued by misfortune.

"The great men of the empires of Han and Pho, respectfully prostrating themselves, have concluded the treaty contained in this inscription. The virtues of the two monarchs will, in consequence, be exalted both within and without, and the people will never cease to lavish praises upon them."†

* The three precious beings, are the three Boudahs of the past, present, and future ages of the world. — KLAPROTH.

† The authenticity of this monument is confirmed by the ancient Thang chou (History of the Thang), which says, "In the first of the years called Tchang king (821), in the ninth month, the ambassadors of Thou pho proposed to conclude a treaty of peace. This proposal was agreed to, and the emperor commanded, that Lieou Yuan ting, minister and censor, and grandee of the empire, should accompany these ambassadors to Tibet, to swear with them to a treaty of al-

TRANSLATION BY FATHER HYACINTH.

The enlightened, valiant emperor of the great Thang, obeying his father*, and the very wise and divine Kiaba of Great Tibet, both sovereigns, uncle and nephew, agreeing to unite their two empires, have concluded an eternal peace, and have confirmed the treaty by their oaths. Genii and men are witnesses of this alliance, and future generations will speak of it with admiration. For this reason, and also to transmit the knowledge of this act to posterity, they have erected this stone, with the inscription :—

"The enlightened, the valiant emperor, obeying his father, with the very wise and divine Kiaba; these two sovereigns, being endowed with penetration and profound wisdom, know in what the solid happiness of the people consists,

---

liance. This envoy had with him Lieou szu lao, assessor of the war department, and vice-censor of the empire. Yuan ting and his colleagues, after various negotiations, agreed upon, and concluded a treaty of peace, between the kingdoms of Thou pho and China." It is that which has been preserved by this monument till our time. Thai thsing y thoung tchi Kiv. CCCLII. fol. 25. —KLAPROTH.

* I do not know why Father Hyacinth has translated the names of the Chinese emperor, and of the king of Tibet. From this it happens, that if the inscription did not point it out, we should not know what emperor is meant. — KLAPROTH.

and extending the sentiments of benevolence, they every where diffuse benefits. In uniting together, they have no motive but to insure the tranquillity of their people, to promote their general prosperity, and to secure for them order and peace for ever. These unanimous efforts to cement the friendship between the neighbouring princes, deserve the greatest praises. Henceforward, all the countries situated on the frontiers of the two empires of China and Tibet, to the east, the towns of Tao tcheou and Min tcheou, shall make part of the empire of the Great Thang, and those which are situated to the west of the frontier, shall belong to the empire of Great Tibet. These two emperors engage to put an end to their bloody quarrels, not to take up arms against each other, and not to make incursions into their respective territories. In case any one shall be found beyond the frontiers of his own country, he shall be detained; but, after having been interrogated according to law, clothes and provisions shall be given him, and he shall be sent back to his own country. Preserving by these measures the tranquillity of their dominions, these princes desire at the same time to testify their devotion to the genii, and their love for men. In consequence of this intimate friendship, the uncle and nephew engage mutually to assist each other in difficult circumstances. As there must always

be communications between the two empires, it is agreed upon, that the respective ambassadors shall change horses at Tsiang kian tcheou. They shall be maintained by the court of the Great Thang, to the east of Tao tcheou and Min tcheou, and by the court of Great Tibet, to the west of the town Thsing choui. It is necessary to unite the uncle and nephew as closely as possible, that fire and dust may not arise upon our frontiers; that all the subjects may boast of the good will of their sovereigns, and never entertain sentiments of uneasiness or fear; that travellers may not be obliged to take precautions; and that the inhabitants may enjoy profound peace. These benefits conferred on future generations will enhance the glory of the two sovereigns wherever the sun and moon shed their light. The Tibetans will enjoy tranquillity in Tibet, and the Chinese the same happiness in China. Each depending on this treaty, confirmed by oath, must never break it. The oath is sanctified by the presence of the gods, and the learned, before the sun, the moon, and the stars, and by the animals which are sacrificed. If ever any one refuses to conform to this treaty, he will become perjured, and will be punished by them.

"The sovereign of Tibet, and the Chinese ambassadors prostrating themselves, have concluded this treaty, which is here quoted in its

full extent. The benefits of the two sovereigns will be diffused over the most remote ages, and their subjects will never cease to bless them for the happiness they have conferred upon them."

Remark.

It is surprising that Mr. Timkowski, in his description of Tibet, should have omitted to speak of the most considerable town in that country next to Lassa. It is *Jiga-gounggar*, which is in the province of Wei, a hundred and forty li to the south-west of Lassa, on the right bank of the Yarou dzangbo tchou, and contains twenty thousand families; its name, in Tibetan, signifies fortress of the White town.

Jiga-gounggar is also wanting on our maps, through the negligence of the translators of those made by the Jesuits. I have determined, approximatively, its geographical situation to be 29° 58′ north latitude, and 89° 8′ east longitude; and that of Lassa to be 30° 43′ north latitude, and 89° 30′ east longitude from Paris. — Klaproth.

END OF THE FIRST VOLUME.

London:
Printed by A. & R. Spottiswoode,
New-Street-Square.